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"LIBERTY, HOLINESS, LOVE."

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For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. V.

THE SAYBROCK PLATFORM.

The colony of Connecticut being an off-shoot from that of Massachusetts, and a genuine slip of the *parent*-stock, there was, of course, a *strong* sympathy between them. The one mirrored forth the likeness of the other. Religion lay at the foundation. 'It was,' says Dr. Trumbull, 'the design of the first planters to erect churches in the strictest conformity to Scripture example, and to transmit evangelical purity in doctrine, worship and discipline, together with civil and religious liberty, to their descendants.' 'They believed that the Scriptures contained a perfect rule not only of faith and manners, but also of worship and discipline, and that all churches ought to be formed entirely after the pattern exhibited in the New Testament.' Why, then, should they desire a platform of human composition? Why a creed other than the New Testament? And where, in the New Testament, is the union of Church and State recognized? The General Court, according to Dr. T. 'declared that the civil authority, established in the colony, had power to see that the peace, ordinances and rules of Christ were observed in every church.' They 'enacted' that all persons should contribute—be taxed—to the support of the church; that no town should be destitute of a minister nor any plantation become a town, unless they would support one. 'Special care,' continues the Dr., 'was taken that all persons should attend the means of public instruction.' The penalty for non-attendance, was 'five shillings for every instance of neglect.'

As the General Court—technically styled, 'The General Assembly,'—assumed the supervision of religion, it was very attentive to this duty. No persons were allowed to organize themselves into a church without permission; nor when destitute of a minister to settle one until they had obtained the approbation of the General Assembly and the consent of the neighboring churches. When troubles sprung up in a church, the Assembly was forthwith applied to, or if not, it soon interfered. Committees were appointed, the calling of councils was advised, and sometimes the course of the church was arrested, and their acts rescinded. Many of these troubles occurred. Dr. Trumbull gives a detailed account of eight or ten which were of long duration and exceedingly vexatious. The first of these was in Hartford, consisting of a conflict between Congregationalism and Presbyterianism, and continued for the space of fourteen years. The Congregationalists, with whom was the ruling Elder, and one of the ministers, wished for a separation and to be a church by themselves. But the Assembly would not allow it. They attached such an over-weening importance to uniformity that the idea of separation on the principle of affinity of sentiment, was inadmissable. There were here, and in other places where similar divisions had come up, people enough for two respectable churches, and had they wished to separate on the principle of locality, there would have been no objection. The General Court, however, insisted that the differences in the Hartford church should be composed without a separation. Council after council was called, until all the churches and ministers in Connecticut had taken sides either on one side or on the other. They then called councils consisting of members from Massachusetts. Two or three of these having failed to produce a pacification, the Assembly at length, in 1669, fourteen or fifteen years from the commencement of the division, passed an act, but against a strong opposition in both Houses, by which Mr. Whiting, Elder Goodwin and the brethren with them, might 'practise the congregational way without disturbance.' Pursuant to this act, the second church in Hartford was organized, Feb. 12, 1669.

The next trouble occurred at Windsor and lasted thirteen years, commencing 1667. During this time the two parties had two ministers and held two regular meetings. A succession of councils were called, the last of which advised that both parties should dismiss their favorite ministers—the cause of the division—and try to unite in one man. The General Assembly having strongly backed this advice, it was followed, and the long wounded church in Windsor, became whole.

The third 'trouble' was at Stratford, commencing 1664 and continued fourteen years. It was very similar to, as well as simultaneous with, that at Windsor, resulting from preference in the choice of a minister. One party preferred a Mr. Chauncy, the other a Mr. Walker. They both preached in the same meeting house for ten or twelve years, Mr. C. in the morning and evening, and Mr. W. in the middle of the day. At length, 1680, Mr. W. and his party took the resolution to remove, in a body, and settle a new plantation. This was the origin of the town of Woodbury, Ct.

These, and other upheavings and convulsions in the ecclesiastical world, served to strengthen the predilection which, on the part of many, here as in Massachusetts, had long existed in favor of an 'establishment.' They wished for an ecclesiastical Code and Tribunal, which should answer the same purpose for the church that the civil law and courts did for the State. As uniformity, in their view, was indispensable, there must be a code to prescribe, and a tribunal to judge. The first public expression of this tendency was made in 1668, when the General Court passed an act, authorizing the Rev. Messrs. Fitch, Bulkley, Elliot and Wakeman, to meet at Saybrook and devise a 'plan of church communion and discipline, by which they might walk together and in harmony, notwithstanding their differences in points of less importance.' The court had, moreover, in 1666, issued an order that a 'Synod be called to consider and debate those matters which are now in difference in the several plantations, but publicly dispute them to an issue.' All the 'preaching elders' in the colony, together with Rev. Messrs. Brown, Sherman and Glover, of Massachusetts, were appointed to be members of this Synod. They were directed to meet on the third Wednesday in May, 1667.

The ministers in Connecticut were not, generally, well pleased with this movement. They valued religious *liberty* more than religious *uniformity*. They first objected to the name of 'Synod.' The Court then altered it to 'Convention.' The ministers met at the time appointed, but soon came to a vote that they would not publicly 'dispute' the questions presented to them, and adjourned to meet again in the next autumn. In the mean time the commissioners of the United Colonies, advised that there should be a General Synod, and the place of its meeting be in Boston. Nothing, however, was done, and the project, for a long time, relinquished.

It was not until forty years later, in 1708, that the design was effectively resumed. It was then ordered, by the General Court, that the ministers assemble on the last Monday in June, in their respective county-towns, and 'there consider and agree upon those methods and rules for the management of ecclesiastical discipline which they shall judge to be agreeable to the word of God; and then appoint two of their number who shall meet at Saybrook, at the time of next College Commencement, and out of, and from the results of the county-conventions, draw a form of ecclesiastical discipline which shall be offered to this court at their session, in New Haven, in October next.'

Agreeably to this act, the county-conventions were holden, and the Synod of Saybrook was convened Sept. 9, 1708. It consisted of sixteen members; twelve ministers and four laymen. How long they were in session does not appear. But the celebrated 'Saybrook Platform' was the result of their doings. It consists of three parts: 1. a Confession of Faith'—the Savoy, so called because it was produced by a convention of dissenting minister in Savoy Hall, London; 2. 'Heads of agreement,' chiefly adopted from a document with that title, put forth by a union convention of Independent and Presbyterian ministers in London, 1692; 3. The Platform proper, prescribing the manner in which all ministers should be *associated*, and all churches *consociated*.

Dr. Trumbull remarks that 'though the Synod were unanimous in passing the Platform of discipline yet they were not of one opinion. Some were for high consociational government, nearly presbyterians; others, more moderate, verging on independency, but being exceedingly desirous of keeping the unity of the spirit in the bond of peace, they manifested great Christian condescension.' He further says, 'that the heads of agreement were an important means of reconciling many to the constitutions, as these did not carry points so far as the articles of discipline. These articles did not make the judgment of councils decisive in all instances, but only maintained that these judgments should be reverentially regarded and not dissented from without apparent grounds from the word of God.' He moreover says that 'different constructions were put upon the Platform.' Some construed it literally, others by the 'heads of agreement.' There was doubtless, a discrepancy between the first and third parts of this constitution.

The General Court 'declared their great approbation of such an happy arrangement and ordained that all churches thus united, be, and for the future, shall be, owned and acknowledged as established by law.' 'The Platform, says Dr. T., 'being thus recommended by the ministers and adopted by the legislature, met with a general reception, though *some of the churches were extremely opposed to it*.' The strict Congregationalists would dislike it on account of its Presbyterian principles. And the rigid Calvinists would be afraid of it, from a conviction that nothing which was sufficiently *popular* to be upheld as a State establishment, could be sufficiently *strict* to meet their own views.

The next thing to be done was to effect an organization. The ministers and delegates from the churches of Hartford county, met in the following February, and formed two distinct ministerial associations, and two church consociations, 'for the purposes expressed in the constitution.' They were distinguished as the 'North,' and the 'South.' In the other three counties, one association and one consociation in each. Over and above these five county-organizations, was the general, or state association, consisting of two delegates from the primary associations. It 'had a general advisory superintendence over all the ministers and churches in the colony.'

The office of the consociations, which consisted both of ministers and delegates, was to supervise the general concerns of the churches within their limits; to ordain ministers, to dismiss ministers, license candidates for the ministry, to correct misdemeanors and irregularities in parishes, churches and ministers. The design of them was that they should embody the whole ecclesiastical power within their territorial jurisdiction. This, however, could not be wholly compassed. Some churches stood for their own independence. When they wanted an ecclesiastical council, they chose it for themselves. Nor did the Legislature deem it prudent to out-law the ministers and churches who should dissent from the ecclesiastical constitution of the State. It was, therefore, in the act establishing the Platform, 'provided that nothing be construed to prevent or hinder any society or church, already established by law, but soberly dissenting from the united churches from exercising worship and discipline in their own way, according to their consciences.'

According to the testimony of Dr. T., 'after the ecclesiastical constitution of the colony had time to operate, the churches became more regular and harmonious in their discipline, enjoyed more general peace, and their numbers constantly increased.' This might have been the fact for a season. But the time arrived, before the close of one century, when the 'war of elements' in the atmosphere of the churches, became incomparably more violent than it ever was before. This ecclesiastical institution became an engine of tyranny, making things the worse, not the better, as we shall see in the sequel of these 'sketches.'

S. F.

True quietness of heart is got by resisting our passions, not by obeying them.

THE MOTHER IN SICKNESS.

There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infancy. Who that has languished even in advanced life, in sickness and despondency; who that has pined on a weary bed, in the neglect and loneliness of a foreign land, but that has thought on the mother 'that looked on his childhood,' that smoothed his pillow, and administered to his helplessness. O! there is an endearing tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if misfortune overtake him, he will be the dearer to her from misfortune and if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace; and if all the world beside cast him off, she will be all the world to him.

For the Register.

THE DIFFERENCE.

Our brethren, through self-complacency on their own part, and through courtesy on ours, styled *Orthodox*, are in the habit of asserting that the difference between us and them, is so great and essential, that *their* Christianity and *ours* is not the same religion; of course, that one, or the other, must be a nullity. On this ground they justify themselves in denying that Unitarians are Christians, and in refusing to recognize and commune with them as such. Let us, then, take Unitarians at their word and admit that the difference *is* really what they affirm it to be. It now becomes important to inquire, what the difference is; and then, by a Scriptural examination and test, endeavor to ascertain who it is, whether we, or they, that are Christians.

The difference, may, doubtless, be reduced to three points. 1. *The moral character* of human nature. 2. *The ground* of forgiveness and justification. 3. *The Trinity* of the Godhead.

In regard to the first of these points, it is *their* belief that human nature is totally vicious, so that it is impossible that it should yield any acceptable obedience toGod until supernaturally changed and sanctified. *We*, on the contrary, believe that human nature is constitutionally good, perfect; neither holy nor sinful, but capable both of holiness and of sin; and equally as capable of the one as of the other; that all moral corruption in man is from *himself*, not from *nature*; not from God.

In regard to the second point, it is *their* belief that sin can be pardoned only on the ground of an expiation, effected by the death of Christ, who submitted Himself to the punishment of crucifixion, as the substitute of guilty men, for the purpose of cancelling their debt to the law and justice of God: that God could not consistently pardon a sinner, however penitent and reformed, without receiving an equivalent to the threatened wages of transgression: and that an enlightened penitent cannot feel content and safe, without a conviction that his sins have been duly expiated and the wages of them justly cancelled. We, on the other side, who claim, and are allowed, either through courtesy or reproach, the style of *liberal*, hold that true penitence is *the only ground* of pardon, and that no other could be proper and just under any moral government whatever.

In regard to the third point, it is their belief that the Godhead contains three perfectly distinct persons, each of whom is perfect God, and yet that the whole three make no more than God. But we, of the liberal school, acknowledge but one person in the Godhead; the Father of our Lord Jesus Christ and with whom is the residence of the Spirit; the spirit of power, of grace, and of life.

Admitting, then, that these are the real points of difference, and we presume that the positions will be admitted, we are next to examine and test them by the standard of Holy Scripture.—If the Bible sustains *our* views but do not sustain *theirs*, then, in point of doctrine, *we* are Christians, not they. But if it sustain *their* views, not ours, then, as to peculiar doctrine, not *we*, but *they*, are Christians.

The first point of difference is that of the moral character of human nature. Is it vicious, as they hold, or, as we, is it sound and perfectly free from vice? What is the testimony of Scripture? 'And God saw every thing which He had made, and behold, it was very good.' 'And God made man in His own image; in the likeness of God made He them, male and female.' They could therefore, have had no vicious propensity; no moral defect; no malignant taint. Man, like every other living thing, animal and vegetable, was endowed with a *constitution*, which, by traduction, he imparted to his posterity. Every thing, by the law of its constitution, 'brought forth *after its kind*.' The offspring was the likeness of the parent-stock. 'And Adam begat a son in his own likeness.' The son possessed the same constitution as the father, 'who was the type of all those who should come after him.' As the first lion was the type of all future lions, so the first man was the type of all future men. 'God made man upright;' not holy, for holiness, in its most proper sense, is not predicated of man's *constitution*, but of his *agency*. God made him uncorrupt. His constitution, his nature, was perfectly sane and good. And this constitution has never *changed*. 'He fashioneth the hearts of the children of men alike.' 'He hath made of one blood all nations for to dwell on the earth.' 'As in water face answereth to face, so the heart of man to man.'

Men, however, 'have wrought out many inventions.' They have fallen into manifold corruptions. Adam corrupted himself; but he certainly would not have done it, had he been created with the habit, the principle of holiness. And his children have walked in his steps. As his corruption was of his own work, so likewise, theirs. The last generation of the antediluvians were corrupt; not, however, from nature but from indulgence. 'The two houses of Israel' became degenerate and offensive before God, yet they had been planted a choice vine; wholly a right seed. The Scriptures always impute the iniquities of men to themselves; not to the nature which God gave them. They teach, as we have seen, that man's nature is good, 'very good;' being the image of the Divine Creator: that this nature is transmitted from generation to generation, and is the same in every man.—And our experience verifies the doctrine of Scripture. It assures us that man is the type of man, throughout the world, and through all time: that acts and practice tend to the formation of habits, but do not change constitution: that, though habits become second nature, yet the original nature, the constitution, remains unchanged. There is, therefore, neither in the Holy Scriptures nor in human experience, any proof of the doctrine of man's constitutional corruption. His constitution is perfect. It is so wisely constructed and adapted for voluntary agency, moral responsibility, and indefinite progress, that it could not, by any alteration, be improved. 'Whatsoever God doeth it shall be forever: nothing can be added to it or taken from it.'

But are there not passages of Scripture which teach a different doctrine? We answer, no.—Truth cannot contradict itself. But what can be signified by 'the plague of every man's heart;' 'the being shapen in iniquity;' and, 'by nature children of wrath even as others?' We again answer, the plague of the heart signifies a man's trouble; 'his own sore and grief;' being shapen in sin, refers to the early deviations from the path of rectitude, poetically expressed; like Agar's confession, 'I am more brutish than any man and have not the understanding of a man;' and 'by nature children of wrath,' must be referred to our secondary nature; that of custom and habit. It is a maxim, 'custom is second nature.' On this ground it is said, 'doth not nature itself teach, that if a man have long hair it is a shame unto him?' 'The Spartans by nature speak short.'

The amount is this; the Scriptures expressly teach that Adam was created in the image of God: that his posterity possess his likeness: that man, generic man, was made upright: that all human corruption comes from unlawful indulgence. Our experience and observations teach us that there is nothing in the human constitution which ought not to be there. And our reason will tell us, that to say of man that he is constitutionally vicious, is a reproach and blasphemy against God our Creator. We then ask if the result be not this, that *our* doctrine on this point, being both Scriptural and reasonable, is true, and that of our Orthodox brethren, unscriptural and erroneous.

We now come to the examination of the second point of difference; *The ground of forgiveness*. We maintain that it is true repentance; nothing less, nothing more. And we can adduce hundreds of Scripture texts in confirmation of our doctrine. But our opponents, we believe, cannot produce a single passage from the Bible which testifies to the merits of their doctrine.—Is it said that 'Christ died for us?' But in what sense did He die for us? The same in which 'the good shepherd giveth his life for the sheep.' Here is nothing of the character of expiation.—Again, is it said that Christ's blood cleanses His people from their sins? But what is the fact of being cleansed from sin? Does it mean an exoneration from the penal wages of transgression? Certainly not. For a man may be exonerated from punishment, while he remains unreformed and impenitent. A man is cleansed from his sins only when he forsakes them and shakes off the bands by which they enthralled him. It is truth which is the direct agent in the moral purification of man. 'Now ye are clean through *the word* which I have preached unto you.'—'And ye shall know *the truth*, and the truth shall make you free.' 'If the Son make you free, ye shall be free indeed.' 'Who gave Himself for us that He might redeem us from all iniquity.' But how redeem us? Manifestly by the power of His word; His doctrine; His truth. By His death in bearing witness unto the truth, Christ's blood becomes identified with His truth, and 'cleanses the heart from sin and dead works to serve the living God.'

There is not, so far as we are aware, a passage in the New Testament in which the doctrine of the *vicarious* and *expiatory* character of the death of Christ is recognized. Nor were the sacrificial victims in the Mosaical institute, vicarious and expiatory. The offering of them was *an act of worship*. The sins of the offerers were not transferred and imputed to them. Of this, there was only a single instance. And that was in the case of the scape-goat. But this goat was not sacrificed. By having sins symbolically imputed to it, it became unfitted for the altar. It was, therefore, conducted away and sent into the wilderness. And even the man who conducted it became ceremonially defiled. If our Lord Jesus Christ had had all the sins of men imputed to Him, He must then have been thus rendered ceremonially defiled, and disqualified to be a fitting and acceptable sacrifice. From these premises we come to the conclusion that the doctrine of expiation is not recognized in Scripture, and of course, cannot be the ground of forgiveness and justification. That he only has the promise of pardon who is penitent; that he only can be justified who is *personally* righteous.

There now remains to be examined the third point of difference: *The Trinity of the Godhead*. And in what passage of the Book of God is this doctrine declared? Who of the sacred writers knew any thing of it? Was it Moses, who always spoke of God as *one*, and expressly declares that He is 'one Lord?' Was it Noah who, a full score of times, styles Him *the Holy One*, but never, *the Holy Three*? Was it the Apostle Paul, or John, or Peter, who invariably speak of God as one person, and Jesus Christ as another person, distinct from God. They never call the Mediator God, but *the Son* of God. Which class of believers, then, hold the Scriptural doctrine, *we* who are called liberal, or *they* who are called Orthodox? If the abetment of an unscriptural doctrine does unchristianize believers, is it, then, *we*, or *they*, who are no Christians? We profess no doctrine which the Scriptures do not plainly teach. Our opponents concede this but charge us with delinquency in not believing more than we do. When it can be proved, to our conviction, that the Holy Scriptures teach more than we believe, they will have some just ground to deny us the Christian name, and withhold from us their Christian fellowship. If the Scriptures do not teach, either the constitutional viciosity of human nature, or the doctrine of vicarious expiation as the ground of the sinner's pardon, or the tri-personality of God, then it is not *we* who are *wanting*, but it is *they* who are *superfluous* and superstitious on the subject of faith. And is it any less an error, and a mischievous error, to believe *too much* than it is to believe *too little*? The difference between the Romanists and the Protestants may be referred to the category of *degree;* the comparative *more* and the comparative *less*. Shall we, then, say that the former are on the safe side on account of their much faith? Are we not as strictly forbidden *to add* unto, as to *retrench* from, the word of God? Will our brethren have the justice to think on these things? Let them be just if they cannot be charitable. We do not make the difference between us and them, *fundamental*. And with what propriety can that be accounted fundamental which cannot be found in the Scriptures of truth?

S. F.

For the Register.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. VII.

Messrs. Editors,—This correspondence has been of some length, and the subject of it of high importance, involving the character of divine revelation and the greatest interests of man.

The affirmative of the question has been set aside, especially as an article of Christian faith, upon the grounds that the Scriptures do not refer to it—that the *idea* of it never came distinctly to the minds of the sacred writers—that their writings are, in thought, word and phrase, loose, indefinite and popular, and do not prove it—that it cannot be inferred from the tendency of providence, or the attributes of God, and therefore, it may be regarded, as among the things which are impossible—that although one class of Scripture texts, being strictly and literally interpreted, proves it, yet another class, being interpreted in the same manner, does *as clearly* prove the opposite—that the Scriptures do not decide the question—that all Christians do not believe it—and that if they were to, it would add nothing to their happiness or usefulness.

These grounds, and several other things, have been examined in my replies to the six previous numbers of S. F., but whether removed or not, others will judge. It has been my aim to treat your and my friend (though personally to me unknown) and his arguments, with respect and courtesy; well knowing that religious discussions can only be profitable, when prosecuted in a fair and friendly manner, carefully avoiding all 'flourish of weapons,' or 'dexterity in giving jibes and thrusts,' even at the 'Boston Trumpet,' or the 'two redoubtable Editors of the city of Boston, who, some two or three years ago, met on mutual challenge, to set at rest almost the very question now before us'—that between *future* and *no future* punishment. S. F. is mistaken, if he supposes I had any agency in giving the 'challenge' referred to—but enough of this. No offence intended, and none taken. To the question. What is it? Whether all men will be *happy;* not whether they will all *exist?* Not whether they will all be *happy at death;* but whether they will *all be finally and forever happy?* The affirmative of this question, I have endeavored to show, is in accordance with the will of God and the scheme of the gospel—sustained by the united voice of Scripture, both of the old and New Testament, co-existent with the action of the divine attributes, with the tendencies of nature and providence, with the nature of the human soul and its freedom of will and action.

But in this number another ground of objection is brought forward, viz., that of *destruction*, which involves materialism, that the soul dies with the body, &c. Disclaiming 'belief in endless misery,' he avers that the 'proper contrast of eternal life is eternal death, not eternal misery.' 'The dead know not anything,' of course, 'they suffer nothing.' This is an unexpected change in the terms of the question, from *happiness* and *misery to life* and *death;* and with the change of *terms* is a change also of meaning; and the question now is, '*will all men finally and forever live?* Well, be it so. We have proved that all will be *happy*, and that proves they will live; for he admits that 'the dead suffer nothing,' then, of course, they enjoy nothing; and hence if all are happy, all will live. Solomon, in Eccl. iv. 5, seems to be describing man as a mere creature of this world, an animal, in which light unbelievers generally view him; and as such, says of him, that, when dead, he knows nothing, and in the grave, can do nothing; giving him no pre-eminence above the beasts that perish. But this is evidently not Solomon's view of man, but one held up in several places as a looking glass for idolators to see themselves in; for elsewhere he makes a great distinction between man and beast as to their minds, saying 'the spirit of man goeth upward,' and 'that of the beast goeth downward to the earth.' (Eccl. iii. 21.) If the soul die with the body, and neither know anything after death, then death will annihilate the personal existence of all men; for all die, and beyond death there will be neither happiness nor misery for any man. He and the beast, in that case, are perfect equals. They have *one* animal life, *one* breath, *one* death, and go to *one* place—to *know* nothing, *do* nothing, *suffer* nothing, *enjoy* nothing—and 'all man's thoughts' (i. e., plans and schemes of worldly pleasure and grandeur) 'perish.' This confines *all* to this life, so that 'a living dog is better than a dead lion.' (Eccl. ix. 4.) These things said the wise man, that unbelievers in the immortality of the soul and in a future state, 'might see that they themselves are beasts.' (Eccl. iii. 18.) But his doctrine is this—that the *body* only dies and returns to the dust, while the soul returns to God who gave it. (Eccl. xii. 7.) And thus his sentiments do not conflict at all with the words of Christ. 'Fear not them that have power to kill the body, but are not able to kill the soul.' (Matt. x. 28.) The whole book of Ecclesiastes, therefore, goes in favor of the position that all souls will live beyond the death of the body; and if they live, S. F. admits that they *may*, nay *must* be happy; for the *dead* only know nothing, and remain in the house without windows.

These few hints relative to the testimony of Solomon in favor of the nonentity of the *dead*, as quoted by my friend, will be sufficient for the present. I forbear to enter upon the former proof of the immortality of the human soul, its separate conscious existence after death, or upon the general disproof of its destruction or its personal annihilation in any case and at any time, believing such effort not called for, after what I have said on those and kindred subjects.

In this discussion, S. F. has insisted that the language of Scripture is *loose*, *indefinite* and *vague*—nay more that is a *dead letter* till *interpreted*, i. e., translated, as a letter written to any one in a language unknown to him is a dead letter, till translated into his own tongue. And yet he says, 'To every man the gospel is just what his honest convictions make it to be,' not what Christ has declared it to be,—'through this medium comes to him the rule of his duty.' Pray what valuable convictions can we have of truth or duty, based upon a *dead letter*, 'in an unknown tongue!' (1 Cor. xiv. 19.) And further he avers, 'and while obeying this rule, however far from absolute truth, (real truth) he cannot commit sin, *except constructively*,' i. e., in the opinion of others, not in the sight of God who has given us no rule of faith and duty, but our own opinion. 'The Scriptures, in this way, decide questions for an individual, when he is fully convinced in his own mind.' 'They decide then for a denomination when they all adopt the same construction.' Hence if we *translate* God's word, a dead letter, which we do not know, into our own opinions which we do know, then it is decided right and true in theology and morals, and moreover we have all the advantage of modern improvement, refinement and progress. Again he asserts that the texts favoring final happiness and those favoring endless misery, 'make out equally strong cases, both of them equally confirmed by Scripture testimony.' And therefore, each case proves the other to be untrue, and hence we should believe neither. Well, suppose we treat the passages of Scripture that favor the doctrine of divine sovereignty and those that favor free agency in the same way, or those that teach the punishment of sinners and those that teach their pardon, and reject all those doctrines as he does the two under consideration. And when he makes out his list to prove destruction, and that to prove a future state or eternal life, we shall have nothing to do but to balance and dismiss them both. I regard my method of treating Scripture as much fairer and more usual than this.

S. F. is mistaken when he represents me as taking 'my stand' with others, 'on the ground of two salvations, one temporal, the other immortal.' I accord with him in the belief of but *one* salvation, but will he tell us whether that salvation belongs to this world or another, seeing he places the *judgment, reign of Christ and the resurrection*, in the present world exclusively. There is but *one* eternal salvation to be enjoyed here by faith and hope, or possessed in heaven, though the *sacred* and other good writers do sometimes speak of the state of the believers on earth, as being that of 'everlasting salvation,' 'eternal redemption' and the like, as being preparatory and entitling to future glory which is endless. (Isa. xlv. 17, and Heb. ix. 12.) That we may 'be saved by hope' here; and yet the salvation be future and never ending, is easy to be understood. But how Christ can give eternal life to any one in a future state, when his 'reign' is limited to this, and his rewards and punishments are confined to this, is not so easily reconciled to the reflecting mind, unless indeed you say that the life is eternal 'in the same way' that the Hebrew servant lived forever, i. e., restrained to this world. (But I will say more of this mode of explaining Scripture in another place.) All therefore which my friend says about 'two salvations,' a 'distinction' unknown to the 'Apostles,' has no reference to me or any arguments employed by me. I have stood on the ground of man's free moral agency—that repentance, faith and obedience were necessary to the 'great salvation'—that all impenitent unbelievers, as long as they continue such, come short of it—that the means of salvation must be employed before the end can be obtained or enjoyed—that the kingdom of grace is preparatory to the kingdom of glory—that the kingdom of grace or reign of Christ as mediator, extends over the state of the living and the dead, and that, before any soul can enter into heaven, he *must* bow the knee to Christ and confess to God. But let me just inquire how S. F. escapes the difficulty he attempts to place me in, with reference to the 'two salvations?' He applies all the prophecies and other promises of God, quoted in proof of the final happiness of mankind, to men in this life, and avers *that all have their fulfilment in the future of this world*. Does he intend to imply that the future salvation in this world is all the future salvation we are to expect? Then, indeed, when we *die* we shall 'know nothing,' any of us, saints or sinners. He says also, speaking of death as the *reliever* of such as are weary of life in this world, 'and do we not regard this world as the type of the future?' Does this imply that there will be death in a future state to relieve those that become weary of life and feel it to be 'a burden,' as is the case in this? The Scriptures teach us that the soul of man cannot be killed or dissolved by any power short of that which created it, that it lives to God, when separated from the body by death, that it goeth upward and returneth to God its Father and Judge, to receive according to its improvement, and, in its renovated and resurrection body, this body, 'its own body' 'changed and made like unto the glorious body of Christ,' it is to be the child and heir of God. But they no where justify the opinion that He will forget either the soul or body of any man in the grave, or in the state of the dead, nor so punish it as to annihilate its personal being; for He saith (Isa. lvii. 16.) 'I will not contend forever, neither will I be always wroth, for the spirit should fail before me and the souls which I have made.' Nor has death any power to destroy, cut off, or annihilate the soul, as may be seen in the language of Scripture, descriptive of it. As when one dies, he is said to *depart, to go the way of the earth*, to *be put far away*, and our Lord said of the dead, 'he sleepeth.' That which is annihilated, or has ceased to exist or live, cannot *depart, go away, be put away*, or *sleep;* for sleep imparts being, rest, waking, and the other terms express being, action, purpose. The French notion of death being an eternal sleep was a contradiction in terms, and so is *destruction* when applied to the soul, other than figuratively.

I have made these somewhat desultory remarks upon the 'destruction of the wicked,' and my 'two salvations' as S. F. calls them somewhat to my expense, (though I believe he intended somebody else when he applied them to the correspondent of the Register,) not so much because he believes or publishes them, as because they are opposed to that view of the holy Scriptures which I feel to be sacred and true, and which, in this discussion, he honestly doubts, and I endeavor to sustain. Of the whole subject let the serious and intelligent reader judge for himself.

Y. Z.

IS THIS DISUNION TO BE PERPETUATED?

[We continue our extracts on Sectarianism from Dick's Improvement of Society by the Diffusion of Knowledge.]

The disunion of the Christian Church is not to be perpetual. We are certain, that a period is hastening on when its divisions shall be healed, when its boundaries shall be enlarged, and when '*the name of Jehovah shall be one throughout all the earth.*' At some period or other, therefore, in the lapse of time, a movement towards such a union must commence. It cannot take place before the attention of the religious world is directed to this object. And why should not such a movement commence at the present moment? Why should we lose another year, or even another month, before we attempt to concert measures, in order to bring about a consummation so devoutly to be wished for? The present eventful period is peculiarly auspicious for this purpose; when the foundations of tyranny, injustice, and error are beginning to be shaken; when knowledge is making progress among every order of society; when reforms in the state, and in every subordinate department of the community, are loudly demanded by persons of every character and of every rank; when the evils attached to our ecclesiastical institutions are publicly denounced; when the Scriptures are translating into the languages of every tribe; and when missionary enterprises are carrying forward in every quarter of the habitable globe. To attempt a union of all true Christians at the present crisis, would, therefore, be nothing more than falling in with the spirit of the age, and acting in harmony with those multifarious movements which are destined to be the means of enlightening and renovating the human race; and at no period since the Reformation could such an attempt have been made with more sanguine expectations, and greater prospects of success.—All eyes are now turned towards some eventful and auspicious era, when the light of science shall shine refulgent, when abuses shall be corrected, evils remedied, society meliorated, and its various ranks brought into more harmonious association. And shall Christians alone remain shut up in their little homesteads, apart from each other, stickling about phrases, and contending about forms, without ever coming forth to salute each other in the spirit of union, and to give an impulse to the moral machinery that is hastening forward the world's improvement and regeneration? Such a surmise cannot be indulged: it would be a libel on the Christian world, and a reproach on the religion of which they profess themselves the votaries. I trust there are thousands in every department of the Church who are ardently longing to break down the walls of partition which separate them from their brethren, and anxiously waiting for an opportunity of expressing their sentiments, and of giving the right hand of fellowship 'to all who love our Lord Jesus in sincerity.'

In any attempts that may be made to promote this great object, *mutual concessions behoove to be made by all parties*. One general principle, that requires to be recognized, is this,—*that every opinion and practice be set aside which is acknowledged on all hands to have no direct foundation in Scripture*, but is a mere human fabrication, introduced by accident or whim; such as the observance of fast and preparation days previous to the participation of the Lord's Supper, kneeling in the act of partaking of that ordinance, repeating the Athanasian Creed in the regular services of the Church, &c. &c. It is a striking and remarkable fact, that the chief points about which Christians are divided are points on which the volume of inspiration is silent, and which the presumption and perversity of men have attached to the Christian system, and interwoven with the truths and ordinances of religion; and therefore, were the line of distinction clearly drawn between mere human opinions and ceremonials, and the positive dictates of revelation, and the one separated from the other, the way would be prepared for a more intimate and harmonious union in the Church of Christ. As a preparative measure to such a union, a friendly intercourse between the different sects should be solicited and cherished. Enlightened ministers of different denominations should occasionally exchange pulpits, and officiate for each other in the public exercises of divine worship. This would tend to show to the world, and to each other, that there is no unholy jealousy or hostile animosity subsisting between them, which their present conduct and attitude too frequently indicate. It would also be productive of many conveniences, in the case of a minister being indisposed, or absent from home, as his place could frequently be supplied, without the least expense or inconvenience, by his brethren of other denominations. It would likewise show to the mass of professing Christians, that the doctrines promulgated, and the duties enforced, by ministers of different denominations, are substantially

the same. What a disgrace to the Christian name, that such a friendly intercourse has never yet been established; or, when it occasionally happens, that it should be considered as an extraordinary and unlooked for phenomenon!—What a strange and unexpected report must be received by Christian converts in heathen lands, when they are told that Christian ministers in this country, who were instrumental in sending missionaries to communicate to them the knowledge of salvation, are actuated by so much jealousy, and stand so much aloof from each other, for the purpose of addressing their fellow-men on subjects connected with their everlasting interests, and refrain from joining in unison in the ordinances of religion, although many of them expect, ere long, to join in harmony in the services of the sanctuary above! It is to be hoped, that such a disgrace to the Christian cause will soon be wiped away, and its inconsistency clearly perceived by all who are intelligent and 'right-hearted men.'

Such a friendly intercourse and correspondence as now suggested would be far more efficient in preparing the way for a cordial union of Christians, than the deliberations and discussions of a thousand doctors of divinity, delegated to meet in councils to settle the points in dispute between the different sects. This object, I presume, will never be accomplished by theological controversy, or by any attempt to convince the respective parties of the futility or erroneousness of their peculiar opinions; but, on the ground of their being brought nearer to each other, and more firmly united in the mutual exercise of the Christian virtues, and in the bonds of Christian affection. And when such an harmonious intercourse shall be fully effected, it will form a more glorious and auspicious era in the history of the Christian Church, than has ever occurred since the 'good tidings of great joy' were proclaimed in the plains of Bethlehem, or since the day of Pentecost, when 'the whole multitude of them that believed were of one heart, and of one soul, and had all things common.'

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THE OBJECT AND PURPOSE OF CHRIST'S DEATH.

We copy the following article from the New York Evangelist, and we should be greatly obliged if that Journal would copy our remarks in reply to it. We thank the writer for presenting this 'Problem for the Unitarian,' and shall be ready to consider any other problem he may choose to offer to our consideration.

PROBLEM FOR THE UNITARIAN.

'We cannot see how the disbeliever in a vicarious atonement can account for the life, sufferings, and death of Christ. They were most wonderful, viewed in any light; but if not regarded as an expedient to satisfy justice, and to make atonement for sin, they are utterly inexplicable. Even on the supposition that he was a mere man, he was not obliged to die. He was not subject to the inexorable fate of mortals. Death is solely the result of sin; but Christ was sinless, and death was therefore no part of his allotment. 'No man taketh my life from me; but I lay it down of myself.' Why then, he died, unless for some most important end, which could not be accomplished by any means short of such an event, cannot be explained.

It does not explain it, to suppose that Christ suffered and died for the mere purpose of setting an example. That this might have been a subordinate object, is true; but if it was the main or the ultimate end of the procedure, the means he took to secure it were altogether disproportionate. The sacrifice of a being endowed with qualities so singularly excellent, and so richly furnished with supernatural gifts, simply to teach mankind how to behave in their afflictions, does not evince the wisdom which God has manifested in all his other works. Besides, what is the example which the sufferings and death of Christ afford? It is the example of an innocent man subjected to the most cruel treatment—perfect obedience rewarded as the most flagitious crime—the greatest holiness doomed to the severest misuse—an example, which if unexplained by any other circumstance, the most frightful and disgusting the world ever saw. If this were Christ's object, he has most miserably failed. He never manifested any extraordinary exemplary deportment. If we disallow the existence of some afflictive experience beyond what is visible—some terrible suffering from an unseen source—his anguish and cries, his bloody sweat in the garden, and his pitiful cry on the cross, seem to be entirely unmanly. The desertion of his friends, and the cruelty of his enemies, he might have borne with far greater composure. Many of his followers, in all ages, have endured much sorer evil than he experienced, with far more apparent magnanimity and self-possession. So far from setting an example of patience and self-possession in the hour of suffering and trial, he might be commended to the example of some of his own followers.

Neither is the strange event we are considering explained by supposing it to have been endured, in order to prove the truth of the doctrines he taught. The death of Christ adds very little, it anything, to the credibility of the gospel. The martyrdom of Peter, or Paul, or of any of his disciples, was a far more satisfactory testimony to its truth. Christ died in defence of an *opinion:* the martyrs in attestation of a *fact*. Men are often exceedingly zealous for opinions and doctrines which are false; and have carried their attachment to them to the altar and the stake. But this zeal affords no proof of their truth. It proves, perhaps, that the zealot was sincere, but that is all. A man might die a thousand deaths for his doctrines or opinions, and yet we should never think of believing them any more. But the case is different where a man endures martyrdom for his unwavering adherence to a representation of facts. His death, then, would indicate his honesty not only, but would furnish an argument for the credibility of the alleged fact—it would prove the fact just so far as it proved his sincerity.

Now Christ had promulgated certain doctrines and opinions, which he believed to be true. Would he prove them so by suffering and dying in their defence? He would prove that he thought them to be true—that he was sincere in the belief of his own doctrines. But it would not prove at all that he was not mistaken, ignorant, or deceived. But his martyred disciples based the truth of the doctrines they declared upon the existence of certain facts. If those facts were admitted, the doctrines must be believed of course. In attestation of these facts, which they had seen with their own eyes, and heard with their own ears, they voluntarily submitted to imprisonment, torture, and death—thus proving, not only their own sincerity, but the existence of the facts to which they testified, and of course to the truth of the doctrines which grew out of those facts. There was no opportunity for ignorance or mistake—a certainty which cannot be predicated of any opinions which they might hold or promulgate. The death of Christ, therefore, is valueless in comparison with the death of his followers. Of course then, this was not the object of his death. He never left his truth supported by such unsatisfactory and unsubstantial proof. 'Believe me for the very works' sake.'

On the contrary, how completely does the whole mystery find solution in the theory that his sufferings were endured, and his death submitted to, as an expiatory sacrifice for sin—as a satisfaction to the law which men have violated, and as an expedient by which God can consistently and honorably forgive those who have transgressed. Upon this supposition all is natural. The bitter anguish, the bloody sweat, the awful desertion, and the expiring cry are explained. There appears no enormity of misusage, no weakness, no infliction without purpose or end.'

SOME REMARKS ON THE 'PROBLEM,' WITH A FEW WORDS AS TO ITS SOLUTION.

The problem here proposed is easily answered, and to our own minds one or two other problems far more difficult are suggested by the one here set forth. Upon these points we will speak presently. We wish first to express the unfeigned surprise it gave us to read some portions of the above article. Unitarians have been charged with a want of reverence for the Savior, with heaping insult and indignity upon him. They have even been ranked with the traitor, Judas. But may we not challenge the writer of the above to find in any Unitarian work any passages concerning Jesus Christ so derogatory to him as the following. 'If this were Christ's object' (viz., to set an example) 'he has most miserably failed. He never manifested any extraordinary exemplary deportment.' 'The desertion of his friends, and the cruelty of his enemies, he might have borne with far greater composure. Many of his followers, in all ages, have endured much sorer evil than he experienced with far more apparent magnanimity and self possession. So far from setting an example of patience and self possession in the hour of suffering and trial, he might be commended to the example of some of his own followers.' In any view of the 'objects' or causes of Christ's sufferings and death, these statements are indicative of a want of a just reverence for and appreciation of his character, and had they been uttered by a Unitarian, they would have been assailed and held up to merited indignation and rebuke in every orthodox publication in the land.

If the writer had wished to set forth the unsoundness of the doctrines of 'a vicarious atonement,' to present an argument against it in the exhibition of some of its evil influences, he could not have done this more successfully, in our judgment, than in what he has written above. If it be necessary, in order to sustain the 'vicarious atonement,' to detract from the majesty and perfection of the Savior's moral character, to admit or maintain that he '*most miserably failed*' in setting an example, that for a lesson in 'patience and self possession in the hour of suffering and trial he might be commended to the example of some of his own followers,' who have borne desertion and cruelty 'with far greater composure,'—if it be necessary to admit or maintain this we are satisfied that the doctrine has no foundation in a right interpretation of the New Testament, or in a just conception of the purposes of Christ's mission, his 'life, sufferings and death.' We are told in Scripture that in his sufferings, i. e., in the manner in which he bore them, Christ left us an example that we 'should follow his steps.' 1 Peter ii. 21. But this writer says no; he might rather in this respect, 'be commended to the example of some of his own followers.' We are told in Scripture that the captain of our salvation was made 'perfect through sufferings.' Hebrews ii. 10. But this writer says no! He might have borne these sufferings 'with far greater composure.' 'He never manifested any extraordinary exemplary deportment.' 'He most miserably failed' if this were his object. We know not how this may sound in orthodox ears; but we know that it will shock and pain every Unitarian who reads it. It is widely different from the view we take of the conduct, and the feelings of highest reverence and admiration we cherish toward the character of Christ. *It is false in fact*, even on the orthodox ground of a 'vicarious atonement.' Even if we allow 'the existence of some afflictive experience beyond what is visible,' and admit the horrible idea, that in order to satisfy the justice of God, he suffered in his own person in a single hour the concentrated agony of punishment due to the sin of the whole human race (a 'consistent and honorable expedient' truly!)—even if we admit this, it is not true, it is, in our judgment, irreverent and blasphemous falsehood to say that 'he most miserably failed'—that 'he never manifested any extraordinary exemplary deportment,' that, 'he might be commended to the example of some of his own followers' to learn a lesson of 'patience and self-possession.' Whatever causes we assign for the sufferings of Christ, whether those which are natural, obvious, 'visible' on the pages of his history, or those which are conjured up from the dark mazes of a metaphysical theology, whether we concur with Scripture that he suffered 'the just *for* the unjust that he might bring us to God,' or adopt the notion that he suffered, 'the just *instead* of the unjust,' that he might satisfy divine justice and reconcile God to man,—whatever causes we assign for the sufferings and death of Christ, whatever views we entertain of the nature and extent of these sufferings, of the object, purpose and operation of that death, it is still true, and equally true, that nothing can exceed the wisdom, the gentleness, the benevolence, the calm self-possession, the holy resignation and patience which he manifested during the last hours of his life, from the time that he met his disciples in the small 'upper chamber' to celebrate the paschal feast, to the moment that he expired upon the cross. In all these scenes, he has left an example that has challenged the reverence and admiration of the world, and that once wrung even from infidel lips the admission, 'Socrates died like a philosopher, Jesus Christ like a God.' We commend to this orthodox writer the acquisition of a little of that reverence for the character of Jesus, to which even some infidels have attained. We commend to his perusal also, 'Newcomb's Observations on our Lord' more especially section viii. chapter 1, part 2. 'On our Lord's fortitude;' after reading which, we trust, he will not again attempt to sustain and prove the 'vicarious atonement' by depreciating the moral character of the Savior.

Again, says this writer, 'neither is the strange event we are considering explained by supposing it to have been endured in order to prove the truth of the doctrines he taught. The death of Christ adds very little, if anything to the credibility of the Gospel.' This surely is a discovery in Christian evidences. The death of Christ adds little to the credibility of the Gospel! then the resurrection, the ascension, add little to the credibility of the Gospel. Then if Christ had shrunk from death, had denied or resigned his office and commission rather than meet death, had preserved his life, as he might have done, by acknowledging that he was not the Messiah that he claimed to be, the Gospel would be as credible as it is now, as worthy of our faith, as satisfying to the hopes and aspirations of our souls. But what folly to assert this; what folly, in order to sustain the doctrine of a vicarious atonement, to make an assertion so obviously absurd as this, 'that the death of Christ adds very little if anything to the credibility of the Gospel.' In the mind of every enlightened Christian believer the credibility, of the Gospel hinges upon the death of Christ, upon the circumstances amid which this death occurred, upon the manner in which it was met, and the events that followed it. Disprove the death of Christ, show that it never occurred, and by consequence you disprove the *resurrection;* and disprove the death and resurrection of Christ, show that they ought to be set aside as *not facts* in the Gospel history, and the credibility of the Gospel is destroyed. Had not these facts occurred, the question of the credibility, in all probability, would never have been one for us to settle. There would have been no Gospel that claimed our faith.

We have urged this topic because it meets one of the points presented in the above 'Problem.' One would think it was to some extent a pretty satisfactory account to give of the death of Christ, to say that it was a necessary preliminary to the resurrection, which event is of the utmost importance to our faith and hope. Our Savior himself connects these two events, and assigns the one (the resurrection) as a reason for the other, (the crucifixion.) 'Therefore does the Father love me because I lay down my life, *that I might take it up again*.' John x. 17.

The propounder of the 'Problem' seems to overlook the resurrection entirely. He keeps it out of sight. He never refers to it. But it cannot and should not be kept out of sight. It is a great and important fact, for St. Paul says 'if Christ be not risen our preaching is vain, your faith also is vain.' It cannot be separated, as the above writer seems disposed to separate it, from the death of Christ, and that death cannot be separated from the life that preceded it. There are two mistakes or misconceptions made by the writer in the Evangelist, and by all who maintain the 'vicarious atonement,' viz., they separate the death of Christ from everything else in his history, they look at it by itself alone, and they dwell only upon its physical sufferings as embracing all its efficacy and power. These mistakes are so fatal and injurious, that in answering the 'Problem' we deem it important to unfold them at some length.

The death of Christ, if we would intelligibly account for it, if we would understand its effect and efficacy, is not to be separated from the rest of his history. He did not live, and teach, and work miracles for one purpose, and die for another. He did not yield up his life upon the cross, for an object totally distinct from that to which that life had previously been devoted. The death of Christ is not to be regarded as distinct and disconnected in its object and influences from the other events of his life and mission; nor would it be of any avail without them. The same necessary and inseparable connexion subsists here, as between the miracles and the moral teachings of our Savior. Together they are valuable, important, conclusive; separate, disjoin them, and both become only partially insignificant. Had our Savior come into the world, and merely wrought the miracles he performed, without communicating any truth, without uttering any instruction for man's guidance and government, the miracles would have been useless and insignificant. However clearly attested, they would have been valueless. They would have established nothing, confirmed nothing. Had he come into the world and merely communicated his moral instructions, without working any miracles, the instructions would have been of little avail, they would have had little authority, or force, would have gathered to themselves none of that reverence and faith which is now reposed in them, would never have become the moral standard and guide of the world, would never have been to us a revelation from God. We cannot give up one and attach much authority and importance to the other. We cannot do without both. Unite them and they form a chain which cannot be broken; each then becomes important, and together they become irresistible and conclusive.

So had Christ come into the world and merely suffered death by crucifixion on Mount Calvary, without uttering a word of instruction, or working a single miracle, had his death of agony and shame been merely the close of an ordinary life spent in the carpenters' shop, at Nazareth, without any of those teachings, labors, sacrifices, those wonderful words, and wonderful works, which marked his public ministry, that death, even with the resurrection that followed it, would not hold the place it now does in our faith and affections, would not exert the influences it now does upon our hearts and consciences. It would have taught us nothing, it would have satisfactorily proved nothing. It would have been forgotten but for the resurrection, and had that and even the ascension been incontestably proved the whole would still have been only an enigma, a mystery, to which we could attach no intelligible signification. It would not have constituted Christ the Savior of the world. So on the other hand; had our Savior come into the world and simply communicated his moral instructions, and wrought his miracles in attestation of his authority to deliver those instructions, and closed his career of ministry and instruction in an ordinary and peaceful manner, in sickness and death, and been laid in a grave, remaining sealed and unopened to this day, there would have been an incompleteness, an insufficiency in the work; there would have been something wanting. The last great link connecting us with heaven and God would be absent, and the rest would be weakened, shorn of their power and value. The instructions and miracles of the life, would be without the strong confirmation, the high and conclusive sanctions they now derive from the death and resurrection. Both are needed. 'What God hath thus joined together therefore, let not man put asunder.' Let not the death of Christ be separated from the life of Christ. In forming our conceptions of him as the Savior, we must embrace in one view the whole of his history as given us in the New Testament, and remember that the whole of that history bears upon the same great end. That end was our salvation from sin, that end was to bring us to God by bringing us to holiness, to lead the wandering creatures of God to their Heavenly Father's favor by leading them to repentance and newness of life, and in every word of meekness, or wisdom, or consolation which fell from his lips, in every act in which he left an example for our comfort or guidance, in all that he did and said and suffered, when he was travelling through the cities and villages of Galilee, in all this he was laboring for and promoting this end, as well as when with weary and fainting steps he ascended the hill of Calvary to die in agony and shame. In and through all the facts of his history, all the teachings of his wisdom, all the beauty and perfectness of his example, in and through all of these, and their influence when united and combined, he becomes our Savior and brings us to God.

We answer therefore and object to the 'Problem,' and to the whole scheme of the 'vicarious atonement,' that it separates the death of Christ from every other event in his history, holds it up to view singly, and then asks how we can account for it, but by acknowledging that it was to satisfy divine justice. It cannot, upon any just principles of interpreting the New Testament, be so separated. It must be viewed in connexion with the life that preceded, and the events which followed it, and thus viewed, it is easily accounted for, unless it be contended that the doctrine of life and immortality brought to light in the gospel, is of no importance.

Again, the 'Problem,' by implication, and the doctrine of the 'vicarious atonement' of necessity, overlooks the moral power of the cross, and dwells only or chiefly on the physical sufferings of Christ, as if these were our only pledges of the divine mercy, as if in them only was to be found the way of reconciliation. Preachers of the 'vicarious atonement' enlarge upon this topic. They exhaust language and imagery that they may pourtray a moving picture of the agonies of the crucifixion, as if there existed some mysterious efficacy in these agonies, a mysterious connexion between these and human salvation. But we put it to the writer of the 'Problem' and all who concur with him in doctrine, is not this a misapprehension of the real power of the cross, the true efficacy of Christ's death? Can the mere physical suffering he endured, in itself considered, be of any avail in the counsels of God, of any effect on the hearts of men? We say no. The meekness with which he submitted to suffering, the fortitude with which he endured pain, the freedom, the disinterestedness, the faith in God and the love to man, under the influence of which he laid down his life, the majesty and loveliness of the moral qualities which he exhibited and embalmed in his death, these are the things that give efficacy to the death of Christ, the things that command our faith, win our affections, excite our reverence and prompt to obedience. It was the exhibition of these qualities that made the centurion exclaim at the foot of the cross 'truly this man was the Son of God.' It was for the exhibition of these qualities that the Savior was 'lifted up' that we might believe on him and that believing 'we might not perish but have everlasting life.' (We commend this account which the Savior gives of the purpose of his death, John iii. 14, 15, to the writer of the 'Problem' and ask him to compare it with his declaration that the 'death of Christ adds very little if anything to the credibility of the Gospel.')

That it is through the moral qualities he exhibited, not the physical sufferings he endured, upon the cross, that Jesus Christ 'draws all men unto him' and makes atonement or reconciliation for us with God, may be made clear by a simple supposition. Suppose the physical sufferings to have been precisely what they were, without the noble exhibition of moral character that now accompanies them, and we perceive at once that the whole power, which the crucifixion now exercises over our faith and affection, is destroyed. Had Christ, in the judgment hall of Pilate, renounced his claims as the Messiah and acknowledged that he had no commission from heaven, the Jews would yet probably have put him to death. The very acknowledgement of an attempt to delude them and impose himself upon them as the Messiah, would at that late hour have added rage to there already excited passions. They would have listened to no denial. They would have been satisfied with no renunciation. The cry would yet have been 'crucify him, crucify him,' and with a yet more bitter hatred they would have said, 'his blood be on us and on our children.' Jesus would yet have suffered—suffered as cruelly, as ignominiously, as bitterly, but our reverence, our admiration, our faith would not have been called forth or established. He would have been 'lifted up,' but we should not have believed; he would have died but we should not have had life through his death. Had our Savior, on the other hand, clung to the character of the Messiah, but failed in sustaining it by those moral qualities which he actually did exhibit; had he been wanting in that meekness, that forgiving tenderness, that calm resignation, that holy trust in God, which all Christians (save the writer of the 'Problem,' who thinks 'he miserably failed' in setting an example,) maintain that he did exhibit; had the prayer for his enemies been unuttered, had the love for his mother and his disciples been undisplayed, the calm commending of his spirit to God omitted; had he, instead, manifested weakness, selfishness, despair, had he given way to revenge and retorted the imprecations of the Jews, had he lost his self-possession and his trust in God, and in place of 'Father into thy hands I commend my spirit,' had he cried out to those around him, 'save me, save me or I perish,'—had this been his conduct in his trial and on the cross, he would yet have suffered; not one pang would have been lessened, not one drop would have been taken from the bitterness of the cup, not one shade removed from the darkness of his ignominy. He would have tasted the agony of death, but the power of that death would have been lost; no virtue would have gone forth from it to our hearts. There would have been gloom, but no glory gathered around Calvary, and we should have been left, like the disciples journeying to Emmaus, to exclaim in bitterness, 'we trusted that it had been he who should have redeemed Israel.'

It is not, therefore, through the sufferings that accompanied it, let their bitterness and cruelty be what they may, let them be regarded as inflicted by the Jews, or the result of some 'experience beyond what is visible,' that the death of Christ has influence over us, or acceptance with God. These sufferings might have been exactly what they were, or ten-fold more than they were, and yet never have made the cross the symbol of our faith, or the harbinger of our peace. The moral qualities of mind and heart, the resignation, fortitude, faith and hope, which these sufferings called forth, exhibited, confirmed, these invest the death of Christ with power, make it well pleasing in the sight of God, and an appeal to our faith, our holiest sympathies and aspirations, which none who calmly listen to it, can resist or reject.

We answer, therefore, and object to the 'Problem,' that the sufferings it would have us account for, are not so important, in the aspect in which alone it contemplates them as mere sufferings, as it supposes. They are important only, they can have efficacy, either with God or upon man, only in and through the moral qualities of character connected with them, called forth and exemplified by them, which qualities the writer of the 'Problem' either overlooks or depreciates. As these sufferings did, in our judgment, call out and nobly exemplify high moral qualities, qualities which excite our reverence, inspire us with gratitude and confirm our faith in Jesus Christ, as the Son of God, the promised Messiah, which reverence, gratitude, faith, would not be awakened within us had these qualities not been exhibited, it satisfies us to believe that the exemplification and illustration of these qualities was one great object of these sufferings. This sufficiently accounts for them. It is not necessary to suppose, that there was any 'bitter experience beyond what was visible'—or that Jesus was penetrated at this time with 'a sense of God's indignation.'

For the Register.

ANCIENT BIBLES.

In various secular and religious periodicals, we have noticed, during the past year, that much has been written in relation to *ancient copies of the Bible*. These, with your recent notice of Rev. Mr. Stebbins' Discourse at Leominster, have reminded us, of a copy which we had the privilege of examining this last summer, in the beautiful village of Lunenburg. The claim set up for this ancient copy of the Bible is, that it is the identical copy owned by the celebrated martyr *John Rogers*, who suffered at Smithfield, England, and is now in a family whose members are said to be some of his descendants. With this Bible, there was shown to us, a letter from the former Librarian of the American Antiquarian Society, Worcester, the late Christopher Columbus Baldwin, of which the following is a copy. His opinion on such a subject is entitled to great consideration.

'Worcester, Oct. 11, 1834.

My Dear Sir,—It has been often mentioned to me that the copy of the Bible which belonged to the memorable martyr, John Rogers, was brought to this country by his descendant, and was still somewhere in existence. I was told only a few weeks ago, by a gentleman from New London, Con., that he had heard that it had been carried to the western part of New York. The tradition, however, in the different branches of the descendants of the martyr has been uniform, that the English translation which he had in his family was brought to this country.

As there are no dates in the Bible to show when it was printed, we must look elsewhere for its age. As it is not divided into verses, and is what is called Black Letter, it is tolerably certain that it came from the press as early as 1560. The first division of the scriptures into verses was done by Robert Stephens while on his way from Paris to Geneva in 1550, and this was printed in Geneva in 1551. This was only the New Testament in Greek. In 1557, the New Testament in English with a similar division into verses, was printed in Geneva, and this was the first time any English translation of the Scriptures was printed in this way.

At the end of Deuteronomy there is a sort of title page having at the bottom a mark or figure, which is the mark made use of by an ancient printer by the name of John Cawood, to designate the books printed by him. He printed only one edition of the Bible, which was in 1549; at least I cannot ascertain that he printed more than one. These two circumstances, the mark and the single edition printed by him, make it very manifest that this Bible was printed in 1549, and as John Rogers did not suffer until Feb. 4, 1555, it is possible that this may have been the identical copy which belonged to him.

CHRISTOPHER COLUMBUS BALDWIN,
Librarian Am. An. Society.'

This testimony may seem to be both clear and strong; but a closer inspection of this Bible awakens a serious doubt whether Mr. B. did not overlook a material portion of it, which may decide the question adverse to his supposition as to its being the one owned by the memorable martyr, but which, nevertheless, will place its extreme antiquity beyond a doubt.

There is printed or bound up with this Bible, the 'act of uniformity,' the 'Letany and Suffrages;' also, a translation of the Psalms, with music in notes of an ancient character. Among the prayers, is one 'For the Quene's Majestie,' in which occurs this expression:—'Most hartely we beseeche thee with thy favoure to beholde our most gracious soveraigne lady Queen Elizabeth.' At the end of the liturgy is the following:—'Imprinted at London in Powles' Church Yarde by Richard Jugge and John Cawood Printers to the Quene's Majestie.' There is also, in connection with this part of the Bible, an 'Almanacke for xviii years.' The first of these years is MDLIX (or 1559) and ends with the year MDLXXVI (or 1576.) Now if this Bible was printed as early as 1549, or before the martyrdom of John Rogers in Ret 1555, it could not contain a prayer for Queen Elizabeth, whose reign did not commence till 1558. It would seem very certain from the Almanac referred to, that this Bible must have been printed after November, 1558, when the Queen ascended the throne; but not later certainly than the beginning of the year 1559. It is difficult to say how Mr. Baldwin came to overlook these proofs, unless he considered the 'letany, suffrages,' &c. &c., at the end, as not having been printed at the same time with the Bible, but bound up with it afterward. Of these, however, he makes no mention. But whether this Bible was printed in 1549 or 1559, it is the oldest edition but one, to which any reference has been made. Tindal's or Cranmer's was printed in 1540; Cawood's or the *Lunenburg Bible* in 1549, or 1559; Geneva, 1560; Bishop's in 1568; Breeche's Bible, (so called) 1593, which is esteemed the one of the greatest antiquity owned in this country, and is the edition in possession of the late Dr. Homer of Newton.—This latter derived its *soubriquet* from its version of Genesis iii, 6—'And the eyes of them both were opened, and they knew they were naked, and they sewed fig tree leaves together, and made them, as it were, breeches.'

The Title page of the Lunenburg Bible is missing, the whole of Genesis, and the whole of Exodus, except the last three chapters. Other smaller portions are also missing; it has suffered apparently from fire, whether at Smithfield or elsewhere, we know not, and otherwise, is not in a good state of preservation, bearing indeed in every part, marks of extreme old age.

On one of its leaves is written, 'Abner Harriman, left him by his mother who died April 22, 1714.'

In another place 'Jacob Warriman died at Crown Point in the year 1760.' In another place 'Abner Plummer 1763.' In another place 'Abner Harriman 1729,' under which are these lines.

'Abner Harriman his Bible Book,
God give him grace herein to look
And when the bell then for him tole,
The Lord have massey on his soul.'

In the printed portion of this Bible is the following version of the Lord's Prayer.

'Our Father which in heaven art, Lord hallowed be thy name: Thy kingdom come. Thy will be done, in earth even as the same in heaven is. Give us O Lord our daily bread this day: As we forgive our debtors, so forgive our debts we pray. Into Temptation lead us not: From evil make us free: For Kingdom, Power, and Glory thine; Both now and ever be.' P.

From the Edinburgh Witness.

AMERICAN LETTERS.

Copy of a letter from Dr. Leonard Woods to Dr. Chalmers, dated Theological Seminary, Andover, April 17th, 1843.

Reverend and Dear Sir:—I have intended for many months to write to you, and to tell you what a deep interest I take in the welfare of the Presbyterian Church in Scotland, and in the efforts which you and others are making to promote it. Some one has sent me the numbers of the *Witness* containing an account of your proceedings. Whether I am indebted for this favor to you, or to some other friend, I know not.—But I have read the history of your debates and your doings with inexpressible delight and satisfaction. For a time I feared there would not be courage and self-denial and the fear of God, sufficient to meet the exigencies of the occasion.—But as the business has proceeded, I have seen more and more evidence that God is with you of a truth, and that there is a reviving of that noble spirit which has distinguished Scotland in past ages—a spirit which no prospect of worldly good can turn aside, and no danger can subdue.—There are multitudes in this country who are saying, The Lord be praised for what is doing in Scotland. If those who are standing up for the honor, and purity, and independence of the Presbyterian Church, are enabled, by Divine grace, to finish what they have begun, they will, I doubt not, see more and more clearly that they have the approbation of the Great Shepherd of Israel, and in due time a rich blessing, yea, showers of blessings, will come upon you; and your ministers and churches will know how much better it is to enjoy the presence of the Savior, and the blessings of his grace, than the patronage, such as it is, and must be, of civil government. My heart's desire and prayer to God is, that He would inspire you and those who are joined with you, with heavenly wisdom, and with the Spirit of love, and a sound mind, so that you may know how to dispose of every difficulty, and how to endure every suffering, and how to act purely for God, and to leave events with him.

I shall be looking out with great solicitude for information as to the measures you adopt, and the issues of your labors. The Lord guide, and strengthen, and prosper you, and bless his Church with all spiritual blessings.

* * * * *

I am, with great esteem and love, your brother,
LEONARD WOODS.

The following very interesting letter has just been received by Dr. Chalmers, enclosing the handsome contribution of $220 or 46*l.* from a single Presbyterian congregation in the 'far west:'—

Danville, Kentucky, August 20, 1843.

Reverend and Dear Sir:—Permit me through you to tender to the Free Church of Scotland a contribution raised, a few Sabbaths ago, by my Church, in aid of their noble cause. The amount we send you is a trifle—two hundred and twenty dollars—but we believe you will receive it with satisfaction, as the spontaneous expression of sympathy on the part of strangers in a far distant land.

We feel and acknowledge our indebtedness to the Church of Scotland for what, in former times, she achieved in behalf of liberty, both ecclesiastical and civil. We are enjoying part of the merits of the sufferings and blood of her martyred children in by-gone days. And we esteem it a privilege thus to testify, at the same time, our gratitude to the venerable dead, and our sympathy with the living, who are acting in the spirit of their self-sacrificing and God-fearing fathers.

You, and those associated with you, have doubtless never heard of such a spot as that in which we dwell; and you may have curiosity to know somewhat about those who feel so much interest in you.

Danville is a small town near the centre of the State of Kentucky, with about 1400 inhabitants, in a district remarkable for its fertility. There are four other churches in the town beside the Presbyterian. Our church, however, is much the largest, numbering upwards of four hundred communicants—part of them residing in the country around the town. We have a college located here, under the care of the Presbyterian Synod of Kentucky (Old School). Our college is at present the most flourishing in the Western States. We have an endowment for the support of professorships of nearly seventy-five thousand dollars, and nearly one hundred pupils in the regular college classes, with about sixty in our classical preparatory school. I hold the post of principal or president, and am also pastor of the village church. There are four professorships in the college besides the presidency.

The Synod of Kentucky has about seventy ministers, and upwards of one hundred churches, with about seven thousand five hundred communicants. Most of our churches are feeble—many of them need aid in sustaining the gospel. Many of our ministers have several places of preaching at ten and fifteen miles apart. The population in many parts of the State is sparse. The chief denomination in Kentucky is the Baptists. They have probably from sixty to seventy thousand communicants. The Methodists rank next in numbers—then the Presbyterians. Our whole population, black and white, is about seven hundred thousand. Of these, one sixth are members of some Church.

But I did not intend to give you a letter of statistics. I hope at the meeting of our Synod, a month hence, we will adopt some measures which will enable us to send you a more general expression of our regard for the success of your undertakings. There are others of our churches, and I trust many, who sympathise with you as sincerely as the church to which I minister.

With much esteem, your brother in Christ,
JOHN C. YOUNG.

PUSEYISM.

Late arrivals from Great Britain bring us several interesting articles of intelligence in relation to 'Puseyism.' The first which we present is somewhat remarkable. The Oxford Tract, No. 73, the only one of the series which was of a personal character, was 'on the introduction of Rationalistic Principles of Religion; and was made up of severe strictures upon the works of Mr. Erskine, the Scottish Lawyer and of our countryman Mr. Abbott. The opinions and views of the latter gentleman especially were treated with an unsparing hand. It would appear from what follows that Mr. Abbott made a concession of his own instead of receiving an apology from Mr. Newman.

MR. NEWMAN AND MR. ABBOTT.

Sir,—I am very sorry to observe a paragraph in your paper of yesterday on the subject of the call with which I was favored in this place, some time since, from Mr. Abbott. It has been evidently sent to you with a friendly feeling towards myself, to which I am not at all insensible; but it is kinder to me than it is respectful towards Mr. Abbott. What I saw of him impressed me with such feelings in his favor, that it would grieve me indeed, did he think, from any thing that had gone abroad, that he had reason to charge me with rudeness or want of consideration. I will add, what I stated to himself, that, if in my remarks in the Tracts for the Times upon one of his publications, I was betrayed into any expressions which might be considered personal, instead of confining myself to the work itself which I was criticising, I am sorry for them and wish them unsaid. I saw him but for half-an-hour, in his rapid passage across the country; but wherever he is, and whether I shall see him again or no, he has my good wishes and my kind remembrances.

I am, &c. John H. Newman.
Littlemore, Oct. 6.

INTERESTING ANECDOTE.

Mr. Newman and Jacob Abbott.—A few Sundays ago a stranger who had been observed joining very attentively both in the morning and afternoon services at Littlemore, begged permission in the evening to introduce himself to Mr. Newman. It proved to be none other than the well-known author of the 'Corner Stone,' and the 'Young Christian;' and the object of his call was to express his deep and sincere obligations to Mr. Newman for the severe strictures which had been made upon his work some time since in the *Tracts for the Times*. He confessed that they had the greatest effect upon his mind, and that he should write very differently now. Mr. Newman asked if there were anything he would wish altered in a subsequent edition of the Tract, but Mr. Abbott admitted the entire fairness of the review, and wished nothing to be withdrawn or changed. [Eng. Churchman.

THE BRITISH CRITIC.

The next piece of intelligence relates to the editorship of the 'British Critic,' the quarterly journal which has heretofore been controlled by the Oxford party. Many of its expressed opinions have far exceeded anything that is contained in the famous 'Tracts for the Times,' in arrogance, dogmatism and ghostly pretension. Yet it has been edited with wonderful ability and has proved to the world that the Oxford party has an 'idea to offer.' Whether we are to expect that another journal will be established in its place we are not informed. The quotation which follows would seem to represent the surrender of their organ as a magnanimous act of humility on the part of the Tractarians.

'We are enabled,' says the English Churchman, 'to announce to our readers a fact, which in ordinary times would be one of very little moment; but to which recent circumstances have conspired to impart an almost universal interest, that the new number of the British Critic is the last that will appear under the present management. We understand that the Editor has signified to the publishers, that not only he, but all his friends, purpose to withdraw at once from the Review. This step, it is superfluous to remark, will be regarded with very various feelings in different quarters; though we believe that some who profess most to rejoice at it, will in the end be the most disappointed. We could name several whose occupation will be gone when there is no British Critic to cavil at. With all reasonable persons, however, it cannot but be taken as another noble sacrifice laid upon the altar of our Church's peace. Our prayers for the Church are, that she may prove herself worthy of such disinterested devotion on the part of some of her most gifted children. Our thoughts, of course, at the same time embrace Mr. Newman's resignation of St. Mary's, and the cessation of the *Tracts for the Times;* and most earnestly do we hope that the time may come when we may all be more united in the bonds of Christian love; for assuredly there is work enough for all to do; and we can ill afford to be weakened by intestine divisions when heresy and infidelity are at our gates.'

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums:

From the Auxiliary Asssociation in Canton,	$ 12 00
From the Auxiliary Association in Wayland,	6 00
From the Auxiliary Association in Cohasset,	16 00
From a female friend, in aid of some destitute Society in the West,	100 00
From the Auxiliary Association in Lexington,	7 00
From Hon. Sam'l Hoar of Concord,	10 00
From the Auxiliary Association in Ashby,	6 00
From the Auxiliary Association in Barnstable,	7 00
From the Auxiliary Association in Northboro',	40 00
From the Auxiliary Association in Brooklyn, N. Y.,	35 00
From the Auxiliary Association in New Bedford,	70 00
From the Auxiliary Association in Rev. Dr. Gannett's Society, Boston,	144 70
From the Auxiliary Association in the Twelfth Congregational Church, Boston,	20 00

Worcester, November 13, 1843.

Dear Sir,—If you will please to have inserted in the next Register, the following *Errata* to the lines upon the death of Miss H. F. H., which I observed published in your last, you will much oblige THE WRITER OF THEM.

The third line of the first stanza should be

'Thus to the dark grave thou should'st hasten forth—'

The third line of the fourth stanza

'Where higher aims thy larger powers employ.'

And, in the first line of the next stanza, read 'Or heard'st thou calls,' &c., instead of 'Or had'st thou.'

☞Messrs C. S. French & Co. of New York, have in press 'Endeavors after the Christian Life. A volume of Discourses by Rev. James Martineau.'

UNITARIANISM AT SAVANNAH.

We copy the subjoined intelligence from the Savannah Republican. We have heard from other quarters that Mr. Clapp is doing a good work at the South, and we sincerely hope that all his labors will be richly blessed.

'The Unitarian Church.—We are pleased to learn the happy auspices, which, at present, seem to attend this religious congregation. Heretofore, from its first establishment, the Society, laboring under the discouragements and disadvantages of a frequently interrupted ministry, has hardly occupied the position it rightly claims. The existence of pecuniary embarrassments, has also operated as a serious cause of depression. These difficulties, however, appear now about to be removed, and a more flourishing condition may be confidently anticipated. Mr. Clapp, late of the Divinity School of the University at Cambridge, has accepted the Society's invitation to become their permanent Pastor, and is to be ordained on the 26th inst. The services on this occasion, will be conducted by the Rev. Dr. Gilman, of Charleston, and Rev. Henry W. Bellows

SOCIETY FOR PROPAGATING THE GOSPEL.

We have received the 'Annual Report of the Select Committee for Propagating the Gospel among the Indians and others in North America,' presented Nov. 5th, 1843. As this report contains intelligence that will be interesting to many of our readers, we insert a considerable portion of it in our columns.

'Since the Society have deemed it necessary to discontinue its Missions to the Indians of the Narraganset and other tribes, once flourishing but now rapidly disappearing in New England, the employment of the Indian Fund has been the frequent subject of their inquiry and deliberation. The Select Committee, therefore, to whom was intrusted the appropriation for the present year, failed not to give their early attention to this duty. Having, agreeably to their instructions, conferred with a respected member of the Society,* who had taken a lively interest in the subject, and having communicated, personally and by letters, with the Secretaries of the American Board of Commissioners for Foreign Missions, they found several distinct objects presented to their choice.

First, The support, in part, of Rev. John Huss, a native preacher among the Cherokees.

Second, The aiding of a Boarding School, or Seminary at Dwight, within the Cherokee territory.

Third, The Choctaw Mission generally, or either of the stations under the charge of the respective Missionaries, appointed by the American Board.

Fourth, The Mission to the Sioux Indians, for whom various portions of the Old and New Testaments, including more than half of the latter, have already been translated.

Fifth, The Mission among the Chippewas, for whose use, also, large portions of the New Testament have been translated and the remaining portions are in a state of forwardness.

Sixth, The printing and circulating the Scriptures among the Indians generally.

Of these various objects the Committee felt no hesitation in selecting the two former, namely, the supporting, in part, of Rev. John Huss, the native Cherokee preacher, and the aiding of the Seminary in Dwight. Of the former it is said, in a statement furnished by the Rev. Secretary of the American Board for the Indian department: 'Huss is a man of strong mind, good sense, and great native eloquence. He is energetic and laborious; greatly respected by his own people; and has held some of the highest judicial offices under the native government. He has for more than twenty years been an exemplary Christian. Having a clear and active mind, and a thirst for Christian knowledge, he availed himself of every accesssible means of obtaining it; and such was his proficiency, that for more than fifteen years he has been principally employed in giving religious instruction to his own people; and for about ten years a regularly ordained preacher. He is now the Pastor and preacher to his countrymen, at a place called Honey Creek, in the State of Missouri, and within the new Cherokee country. His allowance for himself and family, and to defray the expenses of his missionary tours, which are considerable, is five hundred dollars a year.'

Of the Seminary or Boarding School at Dwight, we are informed, 'That it embraces between forty and fifty female pupils. The object of the School is of course primarily religious. But at the same time the aim is, to give the pupils a good education in all the common branches of knowledge, and to teach them sewing, and other common domestic arts. The School has been, and still is, popular among the Cherokees. Its annual cost is about $1800 or $2000, including the families of the teachers, farmer, and other helpers. The settlement of Dwight, in which this Seminary is located, is also a preaching station, where there is a Church of Indian members.'

Such is the account of these two objects, as presented by the Secretary for the Indian department. And though your Committee were not insensible to the difficulties inseparable from the care of interests so remote, as to preclude personal watchfulness, yet they were gratified in finding adequate reasons to apply the appropriation of the Society to objects, which, though distant, seemed promising, and not discordant, as they believe, with the views of the founder of the Indian Fund, the Hon. John Alford.

The people of the Ise of Shoals have now, for several years past, as formerly in its earliest history, engaged the attention of the Society. The failing health and consequent resignation of our faithful missionary, Rev. Mr. Smith, have already been noticed by the Board. From his successor, Mr. Ritson, and the assistant in the School, Miss Davis, communications of an encouraging nature have been received; and there is good reason to hope, that with advancing knowledge and better habits, more especially in regard to temperance, both the spiritual and the temporal condition of that people is improved.

As the attention of the Society has now, for many years, been especially directed to the West, the Mission of the Rev. T. F. Rogers, to destitute places on the frontiers of Massachusetts and Vermont, together with that to the Isle of Shoals, are the only Missions sustained by us within New England. Of the labors of our missionary, Rev. Mr. Rogers, now for more than fourteen years in the service of the Society, we have continued and highly satisfactory evidence both of their fidelity and acceptance. In his own journals he speaks, though always with characteristic humility, of lourneyings often, of Sabbath teachings, of Christian rites administered, of the Poor having the Gospel preached to them, of Sunday Schools and District Schools visited, and of houses of mourning comforted. His ministrations, both as a Teacher and a Pastor, have been signally acceptable. And whether his walks are within his own parish of Bernardston, or over the wider fields of Vernon, Shelbourne, Richmond, or Charlemont, he seems always to go in the fulness of the blessing of the Gospel of peace. The people never fail to welcome the feet of him, who, either on their mountains or in their valleys, brings them the good tidings of great joy.

For our Missions in the West, the appropriations which have been made for several years past were renewed at the annual meeting in May last, and the same Missionaries have continued in the service of the Society. From the Rev. Wm. G. Eliot, of St. Louis; from Rev. Wm. P. Huntington, of Hillsborough, Illinois; and Rev. Joseph Harrington, of Chicago, in the same State; as well as from individuals to whom they have ministered, we have received, in the course of the year, various communications, both in relation to the people of their respective congregations and to the destitute places which they have visited.

Mr. Eliot, our faithful and devoted laborer in Missouri, informs us of some fifteen or twenty settlements, within a circuit of eighty miles from St. Louis, which he either has or shall visit in the course of the year; and he has also, though in part for the recruiting of his health, which by his various and unintermitted labors had been impaired, visited some destitute places of Louisiana. He had likewise been instrumental in establishing some Sunday Schools in destitute places within the neighborhood of St. Louis.

Rev. W. P. Huntington, our Missionary at Hillsborough, and its vicinity, writes, 'I have met with more to encourage me in the work of the Christian ministry during the last six months, than ever before. Those who belong to the church to which I minister, appear to cherish a deep, living, and hearty interest in the subject of religion as a personal concern, and in the appointed institutions of the Gospel.' The appearance of our ordinary meetings on the first day of the week, the serious and devout aspect of our congregation; the evidently increasing size of our audience, are all indications of a general spiritual prosperity. But for evidence that the Gospel is preached here with success and efficacy, I should have to enter with you into individual experiences. On such points we must be satisfied with the visible results of preaching upon the life and character of the hearer; and looking at these, I think I can see improvement, though there is room for far greater.'

'We thank you for having given us so large a place in your sympathies and prayers; and for having made us, unworthy as we feel ourselves, to be, sharers in the the benefits of your exertions for the spread of the Gospel. It is my fervent prayer that this Gospel may be more and more the study, the guide, and the hope of us all.'

From the Rev. Mr. Moore, our Missionary at Quincy and Tremont, and from Rev. Mr. Harrington of Chicago, no official communications have been received since the Annual Meeting of the Society in May last. The place of Mr. Moore, during his visit for several weeks to New England, was supplied by Rev. Mr. Blodget; and both from them, and from Mr. Harrington, the Committee expect shortly to receive the required returns. From other sources, however, particularly from Trustees or Committees of the Churches, to which these gentlemen minister, and from others resident within the more destitute places which they visit, we occasionally receive testimonies highly gratifying of their services; showing, at once, the extent of the spiritual needs, which their mission is intended to supply; the ability and fidelity of their ministrations; and the grateful acceptance of this charity by those who receive it; so that in the words of the Apostle we may say, 'The administration of this service not only supplieth the wants of the saints, but is abundant, also, by many thanksgivings unto God.'

The Committee, in closing this Report, while gratefully acknowledging the signal tokens of the Divine blessing upon their labors, both in past and present times, cannot but recall the successive bereavements, with which it has pleased the sovereign Disposer to visit this Society. Within a few months the ravages of death among our members have been alike frequent and signal. To the list of those whose departure from among us has already called forth the tribute of our respectful regrets,—to the honored names of Harris, Channing, Bond, and Thacher, two of these in succession our faithful Treasurers,—are now to be added those of Henry Ware, and of our late respected Secretary. Even while the notices of this meeting were preparing, Mr. Bradford was removed from labors which he faithfully performed, and from infirmities which he patiently endured, to the rewards, as we trust of a higher scene. In him, this community laments the loss of an upright and useful citizen, a worthy descendant of the Pilgrim Fathers, whose virtues he reverenced, and whose history was his filial study and delight, and this Society of its eldest, and one of its most honored members, who for forty-nine years, as the punctual attendant of its meetings, its active agent on special Missions, the watchful guardian, at all times, of its interests, and for more than fourteen years its faithful Secretary, rendered it various and important services.

It cannot have escaped the notice of this Board, and it is a circumstance suited to awaken solemn reflection, that in three of the successive bereavements, to which we have adverted, he who offered the tribute of respectful affection and condolence with the family of the departed brother, himself became the next object of our regrets, following next that brother to the grave. Amidst such remembrances and such monitions, it becomes us to listen to the voice of Heaven, and to remember the words of the Master, how he spake 'Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you.''

*Rev. William Jenks, D. D.

EVERY DAY PIETY.

There is generally more of true piety exhibited in a faithful observance of the minor duties of religion, than in those that excite the notice and applause of men. Improper motives *may* prompt to public duties, while those duties which escape men's eyes and are intended only for God's observation, are not likely to be practiced by an unwearied person. There was more piety in the devotion of Nicodemus, when he bowed alone beneath the fig tree that in all the ostentatious prayers of the phylactero-adorned Pharisees at the corner of the streets. The poor widow who modestly cast into the treasury her hard-earned 'mites' gave greater evidence of piety, than did the wealthy Jew, whose golden coins rattled their own praise as they fell into the chest. Desire of applause—pride of consistency—dread of censure—may prompt to external devotedness, but only piety toward God can lead perseveringly and joyfully to the closet—to the chamber of affliction and poverty—to the alleys and lanes—in search of opportunities to do good. The child is dutiful who obeys his father's requirments, but that child is dutiful who obeys his father's requests in little matters, who seeks opportunities to please and watches for occasions to show his love. So general obedience may warrant the belief that a man is a Christian; but he furnishes greater evidence of love to God, whose full heart overlooks no little thing that may please Him or glorify his name.

There was no piety in Peter's burst of zeal when he hewed off the ear of the High Priest's servant; but there was in Mary's quiet approach when her raining tears washed the Savior's feet. Martyrdom itself is not so strong an evidence of true religion as charity—forgiveness of injuries—love of enemies. The unostentations of Christianity—those that never win public applause—that only find place in the quiet tenor of ordinary life, are more satisfactory proofs of the power of godliness upon the heart, than any ebullitions of zeal or spasmodic starts of devotion.

FIRE. The Stove manufactory of H. & F. Stimpson, at the corner of Congress and Water streets, was discovered on fire last Saturday night about nine o'clock, in the fourth story, where it was confined and extinguished, without material damage to the building. Messrs. Stimpsons' stock of stoves and tin ware was injured by the water, but is insured. One of the members of Engine Co. 10, was run over by the Hook and Ladder carriage, and severely bruised, in proceeding to the fire.

The alarm between 4 and 5 o'clock on Sunday morning, was caused by the burning of an out house in Roxbury. [Merc. Journal.

CATHOLIC BISHOPS. Eight new bishops have been appointed by the see of Rome for the United States. The Rev. Dr. Reynolds fills the place of the late bishop England. Rev. Mr. Quarters is bishop of Chicago. Rev. Andrew Byrne is bishop of Arkansas. Rev. Mr. McCluesky is coadjutor bishop of N. York—the three last named are now in New York city. Rev. Wm. Tyler is bishop of the *new* see, Hartford, Conn.; Rev. John Fitzpatrick coadjutor bishop of Boston. These gentlemen are of Boston. [N. Y. Courier.

REMARKABLE LONGEVITY. Mrs. Zerviah Stewart, widow of the late David Stewart, of Ringwood, Hunterdon county, N. J., died on the 31st ultimo, at the great age of one hundred and three years and some odd months. She has left no less than 314 descendants.

DARTMOUTH COLLEGE. By the catalogue just published we learn that the whole number of students at Dartmouth College is 278, viz: 70 medical and 208 graduates. The latter are classed as follows—Seniors 61, Juniors 65, Sophomores 36, Freshmen 46.

A Seminole Indian, Husti-Colu-Chee, half brother to Osceola, has recently been successfully preaching the doctrine of christianity to the members of his tribe.

DEDICATION. The new and beautiful Meeting-House recently erected by the First Evangelical Methodist Society of East Weymouth, was dedicated on Tuesday of last week.

☞ We learn from the Army and Navy Chronicle, that 1st Lieut. Charles Grover, 2d Lieut. John G. Breshwood, and 2d Lieut. Edward M. Smoot have been dismissed from the Revenue service. We learn from the same source that Lieut. J. Gorgas, of the Ordnance Department, has been assigned to the command of the Detroit Arsenal.

A QUEER STATE OF THINGS. The recorder's court at St. Louis wont do business—the marshal not being willing to follow in the footsteps of his predecessors, and warm the room without extra pay. Prisoners have been released because trials cannot be had at the required time.

A TIMELY THOUGHT.

You are probably well acquainted with the town in which you reside,—with the farmers, mechanics, physicians, lawyers and ministers. Will you at some moment of leisure recall to mind all those you have known? Let them pass in review before you. How many farmers do you see drinking up their farms? How many mechanics rejected by their employers, and obliged to sell their tools to pay their debts!—How many physicians, distrusted by their former patients, loitering in idleness, ragged and loathsome? How many lawyers and divines, whose eloquence once thrilled you with delight, now outcasts from the bar and the pulpit? This fell destroyer is no respecter of persons. It strikes down the strong in mind and body, as well as the weak; yea, the good as well as the bad. No mortal is safe while it is permitted to come near him. He is in imminent peril when it is brought into his presence. It diffuses around it an atmosphere more fatal than the malaria of the Campagna. These are no words of fancy, but the stern, the terrible truth. They are justified by thousands and tens of thousands of living witnesses.

You can doubtless call to mind those, who many years ago were traders and tavern-keepers in your own and the neighboring towns. Did they accumulate wealth? and if so, where is it now? Did they live respected and beloved, and die lamented? Did they have, and leave children? and if so, what is their present condition?

The Almighty has imposed laws on the material and moral world, upon matter and mind, and has chained to every act its appropriate and inevitable consequence. The operation of the laws impressed upon matter, is obvious to our senses. When the life, imparted to animal or vegetable matter is extinguished, it decays.—When a stone is thrown into the air, or what supports it, is withdrawn, it falls. The operation of the moral laws is not at once thus obvious to our senses, but it is perceived by observation, and taught us by experience. The act and the consequence are seen, but not the chain that connects them. Do we not know, to apply these remarks, that the gains of honest industry have their ever-during blessing, which accompanies them from father to child and to grand-child, conferring happiness and ensuring respect? Do we not know that he who through life has observed the great and moral precept, 'so to use your own as not to injure another,' has the good wishes of all who know him, their respect in prosperity, their aid in adversity, their prayers in sorrow; and that when he is withdrawn from among them, he departs in peace, leaving behind him a reputation more pleasing, and indeed more beneficial to his children than farms or stores or heaps of gold, though honestly acquired. And, on the other hand, do we not know with equal certainty, that the acquisition of property, however successful for the time being, which violates the great moral laws of the divine government, and trespasses upon the virtue and happiness of our fellow creatures, must, sooner or later, draw down its natural and inevitable consequences of wretchedness and ruin? There is a righteous God ruling over the earth.

Furthermore, it is a mistake to suppose that nothing which the laws of the land permit, is wrong. It has been forcibly asked by an eloquent orator, of what avail will be the license of the selectmen before the Great Judge of all.—If we do any thing or suffer any thing to be done, which we know will injure another, can the mere permission—not the command—of mortal men, weak and erring like ourselves, change the act to virtue? No. The act is still sinful; and not to the law, nor to the officers of the law alone, is the sin to be imputed. [A. A. Livermore.

DEATH OF COL. TRUMBULL.

This venerable patriot died in New York on Friday. The Journal of Commerce thus gives a sketch of his life:—

"Col. Trumbull was born at Lebanon, Connecticut, on the 6th day of June, 1756. His father, Jonathan Trumbull, was the first magistrate of the colony of Connecticut before the separation from Great Britain; he possessed, nevertheless, the confidence of his countrymen to such a degree, that they annually re-elected him Governor of the State during the whole war of the Revolution.

Immediately after the battle of Lexington, fought on the 19th of April, 1775, John Trumbull attached himself to the patriot forces in the capacity of Adjutant of the first Connecticut regiment. On the arrival of Gen. Washington at Boston, subsequently to the battle of Bunker Hill, Mr. Trumbull, then an accomplished draughtsman, sketched a plan of the enemy's works, which so much accuracy as to secure the favorable notice of the General, who soon after appointed him to the post of second aid-de-camp. He retained this situation but a short time before he was appointed major of brigade at Roxbury. In June, 1776, General Gates, then promoted to the rank of Major General, with the command of the Northern Department, comprehending Canada and the Canadian frontier, appointed Major Trumbull his Adjutant, with the rank of Colonel. After some months of arduous efficient service, the refusal of the Continental Congress to date his commission from the time of his appointment by General Gates, induced Col. Trumbull to retire from the army. Thus terminated his military career, on the 22d of February, 1777. On his return to Lebanon, he resumed his pencil, and subsequently, having succeeded, through the mediation of Sir John Temple, in obtaining permission from the British Government to reside in London, for the purpose of studying painting under West, he repaired to that metropolis. The news of Arnold's treason and the execution of Major Andre resolved the English Government to adopt retaliatory measures, and Col. Trumbull, the destined victim of their revenge, was arrested for high treason and confined in Tothill-fields Bridewell. He was treated with courteous consideration, and the King was prevailed upon by Mr. West to pledge the royal promise, that, in the worst possible event of the law, his life should be safe. His confinement, was, however, protracted to eight months, at the expiration of which he was liberated by an order in council, and admitted to bail. Before the treaty of peace was concluded, he returned to America; but in 1784 he rejoined Mr. West, and devoted himself with great assiduity to his favorite profession. In 1794 he was appointed by Mr. Jay Secretary of the mission to Great Britain, which post he occupied till the conclusion of the Treaty. In 1796, he received the appointment of fifth commissioner from the commissioners appointed to carry into execution the seventh article of the treaty, and his useful labors in that capacity constitute a part of his country's history.

In 1817, the reputation which Col. Trumbull had acquired as an artist, induced the Congress of the United States to secure his services in executing the splendid paintings of the Declaration of Independence, the Surrender at Saratoga, the Surrender of Cornwallis, and the Resignation of General Washington at Annapolis, which adorn the Rotunda of the Capitol at Washington. The Trumbull Gallery, at Yale College, contains fifty-five pictures painted by this great artist, and is one of the most interesting collections of which our country can boast. These paintings were presented to the Institution, in consideration of an annuity of one thousand dollars, to be paid to Col. Trumbull during his life. The profits of their exhibition after his decease, were stipulated to be applied towards the expense of educating students in needy circumstances.'

ANNEXATION OF TEXAS. *Washington, Nov. 12th.* Neither the question of the annexation of Texas, nor any passage in the President's message relative to that question, has as yet I have reason to believe, been submitted to the Cabinet. Nevertheless, the subject *is* noticed in the Message, and the President does recommend the annexation of Texas to our Union; or, at least, some treaty, with Texas by which her "*re-colonization*" will be prevented.

There is no doubt, as you suggest, that the Secretary of State is a strenuous advocate of the annexation of Texas, but it does not appear so clearly that all the other members of the Cabinet are opposed to it. On the contrary, should the subject be formally brought before the Cabinet, the President's views will probably meet with support from more than one, or even two members of the Cabinet.

It is now certain that this startling proposition, which has slumbered for years, and has been supposed to be abandoned, will be brought prominently before Congress, and in the most imposing form. It will not want able advocates there; and it is likely to agitate the country, and embarrass and serve political parties.

The position of Texas, geographical, physical, and moral, is such that she cannot remain an independent nation. She must go back to Mexico, become a colony of Great Britain, or form an integral portion of this Union.

This country cannot be indifferent to the result. Whether we can permit the colonization of Texas by Great Britain, consistently with our commercial interests, with the peace and security of the southern states, and with the policy avowed by this government during Mr Monroe's administration, is a matter for grave consideration.

On the other hand, an annexation of Texas to the Union, with the assent of both parties, promises great advantages to the manufacturing and navigating interests of this country. What the southern agricultural interests are to gain by it, is more than I can see. True, it will relieve the Southern States of their slave population. It will drain them of population, capital, and energies, and give them to political advantages of corresponding importance.

Marshal Bertrand arrived in this city last evening. He was received at the President's House by Mr Robert Tyler, in the absence of the President, and was then introduced to the several heads of Departments. [Correspondence of the Journal of Commerce.

THE KREMLIN AT MOSCOW. The Kremlin on its hill gives me the idea of a city of princes built in the midst of a city of people. This tyrannical castle, this proud heap of stones, looks down scornfully upon the abodes of common men; and, contrary to what is the case in structures of ordinary dimensions, the nearer we approach the indestructible mass the more our wonder increases. In this prodigious creation, strength takes the place of beauty, caprice of elegance; it is like the dream of a tyrant, fearful but full of power; it has something about it that disowns the age; means of defence which are adapted to a system of war that exists no longer; an architecture that has no connection with the wants of modern civilization; a heritage of the fabulous ages; a goal, a palace, a sanctuary, a bulwark against the nation's foes, a bastille against the nation, a prop of tyrants, a prison of the people—such is the Kremlin. A kind of northern Acropolis, a pantheon of barbarism, this national fabric may be called the Alcazar of the Sclavonians. The fear of a man possessing absolute power is the most dreadful thing upon earth; and, with all the imagery of this fear visible in the Kremlin, it is still impossible to approach the fabric without a shudder. Towers of every form—round, square, and with pointed roofs; belfries, donjons, turrets, spires, sentry-boxes upon minarets, steeples of every height and style, palaces, domes, watch-towers, walls, embattlemented and pierced with loopholes, ramparts, fortifications of every species, whimsical inventions, incomprehensible devices, chiosks by the side of cathredals—everything announces violation and disorder—everything betrays the continual watchfulness of the singular beings who were condemned to live in this supernatural world. Yet these innumerable monuments of pride, caprice, voluptuousness, glory, and pity, notwithstanding their apparent variety, express one single idea, which reigns here everywhere—war maintained by fear. The Kremlin is the work of a superhuman being, but that being is malevolent. Glory in slavery—such is the allegory figured by this satanic monument, as extraordinary in architecture as the visions of St. John are in poetry. [De Custine's Empire of the Czars.

THE LINES OF THE RUSSIAN GUARD AT SUNSET. Ere quitting Krasno Celo, I visited, one evening the lines of the Imperial Guard at sunset. They are encamped upon a ridge of trifling elevations, and are all drawn up in front of their lines, at this hour, for a species of vesper service. The Emperor and the two Arch-duchesses were present, and I approached them as nearly as I considered I might without disrespect. His commanding person, which had so well become the review ground, was still seen to advantage between the fairy and graceful figures of his daughters. It is truly a noble family. In dignity, in virtue, in personal beauty, equally the first in the land. Fifty thousand men were paraded in line in front of their respective positions, awaiting the signal of sunset, which is a rocket.—The instant that had gained its highest elevation in the heavens, every band of every regiment of this large force broke simultaneously the dead silence that had prevailed, playing in a subdued tone, variously diminished by distance, the vesper hymn. Of all solemnities I have ever witnessed, this is the most affecting and imposing. The music itself swelling and falling in its own modulation, and fitfully affected by the breeze of evening; now bursting into bold measures of melody, now subdued, until the most distant notes found audience; now mingling and melting in unison, now clashing in partial contrasts not amounting to discord; but, ever solemn, dreamy as the hour; was almost more than the excited nerves could bear. [Abbott's Journey to Khiva and St. Petersburg.

SCIENCE IN THE WEST. The inhabitants of Cincinnati have subscribed a sufficient sum of money to purchase a very valuable telescope for their observatory. A citizen of Columbus proposes to construct one for the inhabitants of that town of a diameter of eighteen inches, and a focal length of twenty-five feet, at a mere fraction of the expense incurred by the Cincinnatians for their instrument. Should his proposals meet with liberal encouragement, Columbus will possess the largest telescope in the Union. This town has already given to the world the largest and best Planetarium—Russell's. [New World.

CHAMBER OF COMMERCE. At a meeting of this body held on Tuesday last, the important subject of our relations with Texas was taken into consideration, and a committee appointed to inquire and report thereon. It is thought that a very unwise policy is pursued by our Government toward this young Republic. By imposing a heavy duty on her Cotton and other products, we deprive ourselves of the great advantages which might be derived from a more liberal commercial intercourse.

The President of the Chamber was directed to correspond with the President of the United States relative to the establishment of a Mint in this city. [New World.

SHOE BUSINESS. Admitting that we have 18,000,000 of inhabitants in the United States, and allowing them but two pair of shoes a year, it will require nearly 40,000,000 pairs of shoes to cover their feet. Add to these the branches which furnish the thread, wax, flour, bristles, pegs, and lastly but generally, the lumber for the export boxes and the nails, and we find that the shoe trade occupies no small proportion of the country.

MR. AUDUBON, the Naturalist, arrived in this city on Monday last in excellent health; he resides with his family in a cottage pleasantly situated by the river side, a mile or two from Manhattanville. He brought with him a large and interesting collection of natural curiosities found in the distant regions which he lately visited.

MASSACHUSETTS ELECTION. The annual election in this Commonwealth took place on Monday last. On Tuesday afternoon, the editors of the Atlas had received returns from all but four towns in the State. By these returns it appears that Mr. Briggs has 57,064 votes, Mr. Morton 52,690, Scattering 8861. The Whigs have majorities in both branches of the Legislature of members elected; there is a large number of vacancies.

According to the catalogue of Harvard University, there are in the institution 26 Theological Students, 127 Law students, 117 Medical, 7 resident Graduates, and 250 under Graduates, viz: 56 Seniors, 64 Juniors, 68 Sophomores, 56 Freshmen, and 6 University Students. Total, 527.

Rev. C. G. Finney has taken charge, for a time, of the congregation at Marlboro' Chapel, in this city.

There have been several riots in Scotland resulting from the recent division in the Scottish Kirk. In one instance the Riot Act was read, and the mob were fired upon with pistols, but no person was killed or wounded.

The King and Queen of France have presented to the Roman Catholic Bishop of Mississippi, a large Church Bell and a beautiful painting, for the new Cathedral now being constructed in Natchez.

MORE GOLD AND LARGER PIECES. A gold mine deposite has been very recently discovered in the 12th district of Hall county, on the lands belonging to a Mr. Shockley, out of which two hands made about eighty pennyweights last week. The gold in this deposite mine is very coarse, the particles weighing from one grain to five pennyweights. [Dahlonega Times, 2d inst.

There have been thirty-one steamboats built at Cincinnati this year. Aggregate tonnage, 12,035; cost, $705,000.

NORTH EASTERN BOUNDARY. The survey and demarcation of the Boundary, as defined by the treaty of Washington, have been advanced the past season with much industry.

The house of Rothschild have given a hundred thousand florins for the establishment of a hospital and a school at Jerusalem.

VERMONT. The attempt to repeal the act of the last legislature of Vermont virtually abolishing capital punishment, has been signally defeated. A bill for that purpose was reported to the Senate, but was met by an amendment extending from a year to fifteen months, the period for which a convict manslayer must remain in prison before he can be hung at any rate, and then requiring the direct assent of the legislature, as well as the governor, to a death-warrant. This amendment, after discussion, prevailed—yeas 17, nays 13. The bill as amended passed by 24 to 5.

A bill forbidding an officer or jailer of the state to have any thing to do with arresting or detaining a fugitive slave, passed the house by the decisive vote of 167 to 5—all parties concurring. Penalty for disobedience, a fine of $1000, or state prison five years. [N. Y. Tribune.

GEORGE GAY, ESQ.

The recent and sudden death of George Gay, Esquire, has been announced by a just tribute of respect paid to his character in the resolution, adopted by the Suffolk Bar. But, the loss of such a man to his family, his friends and acquaintance, forcibly suggests the propriety of a short obituary notice. Mr. Gay was graduated at Harvard University in the class of 1810, and soon after his admission as Attorney and Counsellor at Law, removed from Dedham, his native town, to Boston, where he continued in the practice of his profession, until his decease.—He was a man of good sense and sound judgment; of a kind and amiable disposition. It was his good fortune to have many friends and no enemies. Although he made no claim to the reputation of a brilliant advocate, he was, nevertheless, a safe and judicious counsellor. His industry and regularity procured him a respectable share of professional business, and his clients never left him for want of confidence in his fidelity and ability. Integrity, urbanity and good humor were leading traits in his character. His general reading was extensive and his knowledge of men accurate. Few had a quicker discernment of character, and of men and things, it may be said, his thoughts were right and his opinions correct. Retiring in his habits and averse to public life, he was not known as an active politician; yet so conservative and sound were his views relating to public men and measures, that the community around him were stimulated by his influence to make greater exertions in the cause of order and good government. But it was the social qualities of Mr. Gay that made him a most agreeable and useful companion. Such common sense, honest candor, generous sympathy and an equable temper were united in him, that no one who had once made his acquaintance would be likely to undervalue or forget it. His sympathy was not a temporary excitement produced by accident, but a well regulated natural feeling which made him take a lively interest in the welfare of others. To him the successful as well as the unfortunate would go, and talk over his prosperity or adversity, and be sure to meet with a congenial feeling. The loss of such a companion to his friends in the profession and to his general acquaintance is deeply felt, and now that he is gone, his virtues and good qualities associated with his person will not soon be forgotten; but the loss of such a friend and protector to his family no language of sympathy can describe, but must be felt and borne as one of the bereavements which can find consolation in the thought that the ways of Providence are inscrutable and all its dispensations just. [Daily Advertiser.

Died at Vernon, Onedia Co., N. Y., JENSET, only daughter of J. Whipple Jenkins, Esq., and E. Jennett, his wife, aged five years two months and eleven days.

The untimely death of this interesting child was indescribably painful to her afflicted parents and affectionate relatives. Three days only intervened between health, with the amusements, pleasures and glee, incident to her buoyant temperament and tender years, and the solemn hour, when the ties of affection claim the mastery, and lead the spirit of the living upward, far beyond the resting place of the dead.

The attention of the mourners was appropriately guided to the only lasting source of consolation in religious exercises, conducted by the Rev. H. Emmons, in the Unitarian Chapel, on the following day. The discourses on this occasion and the following Sunday, evinced the power of religion, to sustain the sinking spirit, and most forcibly and beautifully illustrated the sentiment 'Earth hath no sorrows that Heaven cannot cure.' v.

Vernon, N. Y.

☞ NOTICE.—The adjourned meeting of the Council of the A. U. Association will be holden at the Berry st. Vestry on TUESDAY, 21st inst., at 3 o'clock, P. M., for the purpose of hearing Reports and doing other business which may be brought before them.
n18 A. HILL, Sec'y.

☞ TEACHERS' SOCIAL UNION.—The next meeting of this Association will be held at the newly finished Vestry under the South Congregational Church, (Rev. Mr. Huntington's,) on MONDAY EVENING next, (20th inst.) at 7 o'clock.

Subject,—Should Sunday School Teachers in their instructions allude to the philanthropic reforms of the day and inculcate any particular view of them?
n18 DAVID PAIGE, Sec'y.

☞ SUNDAY SCHOOL SOCIETY.—The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the First Congregational Society in Hubbardston, Rev Claudius Bradford, Pastor, to constitute Dea James Alson Waite, Superintendent of their Sunday School, a Life Member of the Society.
Nov. 18, 1843.

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The SECOND of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf n18

MARRIAGES.

In this city, on Sunday evening, Nov 12th, by Rev R. C. Waterston, Mr Samuel Hallett to Miss Harriet A. Haven.

In Charlestown, Mr John B. Pratt to Miss Hannah P. Frothingham. The bridesmaids were twins eighty-two years of a e.

Mr William Dennis to Miss Lucy Ann Estee.

In Haverhill, Mr Hiram Rowell to Miss Sarah G. Edwards of Ipswich.

In Medford, 7th inst, by Rev Mr Stetson, Thomas S. Harlow, Esq. of Boston, to Miss Lucy J., daughter of Ebenezer Hall, Esq of M.

In Worcester, Nov 8th, Mr Dexter Flagg to Miss Marietta Barrows.

In Hopedale, (Milford.) Nov 4, Mr James S. Partridge to Miss Maria A. Walker, both of Hopkinton; 5th, Mr Otis Whitney to Miss Joanna W. Howard, Milford.

In West Springfield, Mr Jerome Haywood to Miss Eunice Bridges.

In Swanzey, 26th ult. Mr Dennis Hubbard, of the firm of Norwood & Hubbard of Keene, to Miss Elizabeth G, daughter of Hon Elijah Carpenter of S.

In Southboro', 1st inst, Mr J. A. Longley, of Westboro', to Miss Harriet A. Parker, of S.

In Northboro', Nov 3, by Rev Joseph Allen, Mr Leander Hartwell, of Westminster, to Miss Persis B. Brigham; Nov 9th, Mr Edward M. Brigham, of Grafton, to Miss Drusilla D. Whitney.

In Jaffrey, N. H., Oct 24th, Mr Edwin B. Wheeler of Ashby, Mass Rosina Pierce of J.

In Brattleboro', Vt, Mr Daniel Pingree, of Walpole, to Miss Amanda Nye, of Northfield, Mass.

DEATHS.

In this city, on Saturday last, of dropsy, Dr George Chadwick, 41.

9th inst, George Leavitt Ballard, 19, a member of the senior class, Harvard University, youngest son of Mr Joseph Ballard.

In Leominster, 3d inst, of consumption, William Henry, only son of Charles H. Colburn, 5 yrs and 2 mos.

In Northboro', Oct 31, Mrs Laura H. Maynard, wife of the late Wm Maynard, 33.

In Dorchester, on Monday, Marion M, infant child of A. C. Fearing.

In Jamaica Plain, on Tuesday morning, Maria F., wife of Gen Wm. A. Sumner, 51.

In Lexington, 4th inst, Eugene D., son of Larkin and Lucy P. Turner, 11 mos.

In Lynn, Nov 3, Sarah, widow of Asa Newhall, Esq, 98 years. It is a singular fact that each of the parents and grandparents of Mrs N. lived to be 96 years of age.

In Worcester, 10th inst, widow Matilda Earle of Berlin, 78.

In Oford, Nov 11, Sylvester McIntire, Esq, 58.

In North Brookfield, Nov 11 of croup, Ebenezer Austin, only child of Ebenezer and Mehitable Nye, 2 yrs 9 mos and 7 days.

In Charlton, Nov 11, of typhus fever, Alicia B, youngest daughter of the Hon Salem Town, 17.

In Grafton, Nov 11, Mr Aaron Kimball, 83.

In Westhampton, Nov 11, Mr Joel Rust, 73.

In Amherst, Nov 4, Mrs Betsey Pervear, 61.

In Newport, R. I., on the 4th inst, in the 3d year of his age, William Shaw, second son of Wm C. and A. S. Robinson of Baltimore, and grand son of Josiah C. Shaw, Esq of Newport.

In Williams College, 5th inst, Nathan Long, of New York, a member of the Freshman Class—death caused by the accidental discharge of a gun in the hands of his classmate, James Snodgrass.

In Stoddard, N. H., Mr George Holmes, 82, a revolutionary soldier, a native of Sharon, Mass.

HARPER'S EDITION OF ALISON'S HISTORY OF EUROPE, complete.—For sale by SAXTON, PIERCE & CO., 133½ Washington st.

☞ The publishers of Alison's History of Europe having completed their reprint, from the third Loadon edition, would remind the purchasers of the three preceding numbers, and also their friends who have been waiting to procure the work ENTIRE, that the author's narrative is now presented to them UNMUTILATED. Any change or omission, unsanctioned by the author, would so disparage the original work that its chief recommendation and its intrinsic value would be sacrificed. The seventy-sixth chapter, on the *last War between the United States and Great Britain*, contained some mistakes, which rendered it advisable, in conformity with Mr. Alison's own desire, to correct these errors of fact, as well as his inadequate delineations of our Republican institutions.

Chancellor Kent having transmitted to Mr Alison a packet of critical remarks, kindly gave us a copy of them, which with Mr Alison's corrections, have been inserted in the present edition. A series of explanatory notes has also been appended, which have been approved by competent judges, and tend materially to rectify Mr Alison's principal errors, and to enhance the value of the narrative.

Moreover, one great defect in the European edition has here been supplied. The original was issued without any index, so that any particular document or fact could with difficulty be discovered by the reader. The very copious index which is now supplied (without additional expense to the purchasers) adds largely to the value of the work, and so facilitates the references which may be necessary that every prominent occurrence and record amid all its multitudinous subjects can be traced throughout the history.

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FENELON—On the

POETRY.

[For the Register.]

LONELY MUSINGS.

I'll rest me here in this loved spot,
And muse awhile alone;
Away from scenes of toil and strife,
My harp may wake its tone;
For all around in peaceful calm,
Lies in serene repose,
While mountain mists slow rolling on,
O'er all a shadow throws.

The summer breeze that fans the air,
And waves the opening flowers,
The cooling streams that murmur here,
And flush amidst its bowers,
The tuneful birds that warble forth,
Their songs of grateful praise,
All—all conspire, great God! to thee
My heart in prayer to raise.

In prayer for holier thoughts to stir
My inmost soul within,
And lift my heart in purity,
Above earth's ceaseless din;
O! pour upon my world-worn mind
A ray of love divine,
And may celestial beams of light,
Along my pathway shine.

O clear the dim uncertain mists
That cast their shadowy veil,
And let not clouds of darkness rest,
Or doubt, or fears prevail.
I ask not wealth or fame to lend,
Their fleeting empty gauds,
I ask no pomp to swell my power,
Nor what the world applauds.

I ask a meek and lowly heart,
Submissive to thy will,
With high aspirings—holy aims
My being to fulfil.
Forgiveness of my sins I crave,
Unnumbered though they be,
For mercy from thy fount is sure,
And flows forever free.

May the pure pattern of thy Son,
Upon my heart be graven,
And lead me in thy holy light
To join the hosts in heaven.
Immortal joys and springing hopes,
In dawning light appear;
O who would cling to this false world,
For all it offers here!

Though fair and beautiful its scenes,
And bright its landscapes glow,
Yet sin has marr'd the loveliest flowers,
That on its bosom grow. ANNA.

Boston, Oct. 28th, 1843.

A CARELESS WORD.

BY MRS. B. H. NORTON.

A word is ringing on my brain,
It was not meant to give me pain;
It had no tone to bid it stay
When other things had passed away;
It had no meaning more than all
Which in an idle hour fall;
It was, when first the sound I heard,
A lightly uttered careless word.

That word—oh! it doth haunt me now,
In scenes of joy, in scenes of wo;
By night, by day, in sun or shade,
With the half smile that gently played
Reproachfully, and gave the sound;
Eternal power through life to wound;
There is no voice I ever heard,
So deeply fixed as that one word.

It was the first, the only one
Of those, which lips forever gone
Breathed in their love—which had for me
Rebuke of harshness at my glee;
And if those lips were here to say,
"Beloved let it pass away,"
Ah! then perchance—but I have heard,
That last dear tone—the careless word!

Oh! ye who meeting, sigh to part,
Whose words are treasures to some heart,
Deal gently, ere the dark days come,
When earth is but for one a home;
Lest musing o'er the past, like me,
They feel their hearts wrung bitterly;
And heeding not what else they heard,
Dwell weeping on a CARELESS WORD.

MISCELLANEOUS.

For the Register.

ADDRESS OF THE LONDON PEACE CONVENTION.

MESSRS. EDITORS,—The following address, drawn up by the venerable JOHN PYE SMITH, D. D. LL.D., F. R. S., and adopted by the late General Peace Convention, ought, in accordance with its design, to come before the whole Christian world; and you will oblige the friends of peace by inserting it in your columns. It would, as it should, have been sent to you sooner; but the volume, containing this document along with the entire proceedings of the Convention, did not reach us till very recently.

GEORGE C. BECKWITH,
Cor. Sec. Am. Peace Soc.

13 Tremont Row, Boston, Oct. 1843.

☞ As the following address was designed for all Christians, every paper friendly to the peace of the world, is respectfully requested, if convenient, to publish it.

Prepared for the Peace Convention, by the Rev. John Pye Smith, D. D., LL. D., F. R. S. &c.

FRIENDS AND BRETHREN,—We will not suppose you to be indifferent to the question which has often hitherto, and especially in the last few years, drawn the attention of many wise and good men, whether the practice of war among mankind be consistent with social morality, personal virtue, and our supreme obligations to the infinite God. We also believe it to be a not unreasonable assumption that many of you have impartially considered the rational and scriptural arguments which have been abundantly laid before the world, in proof of the negative side of that position. From the days of apostolic Christianity to the present hour, the truth has been declared that war and genuine religion are irreconcilable opposites. During several centuries, it was almost entirely lost sight of; until, in the year 1523, Erasmus again called the attention of Christians to it. A few who, in that age, held the same sentiment, were trampled upon, and slow was the progress of conviction through the clouds of almost universal prejudice. The general habits of mind and action were perverted by the glare of military glory, the ambition of rulers and conquerors, and the selfish schemings of statesmen. Among religious men themselves, keen debate on primary theological doctrines too much engrossed time and attention; so that this point of evangelical morals was very blamably overlooked, as were some others of no little importance to the integrity and consistency of the Christian system. Erroneous views of the peculiar nature of the Old Testament dispensations, and of the design and extent of the Mosaic law, had a large share in producing and fostering the approbation of war; as they also had of the assumed rights of governments to enact and inflict the penalty of death for whatever crimes they might choose so to punish. The inveteracy with which those opinions were held, is a distressing exhibition of human weakness, and may diminish our surprise that the unchristian character of all war was not earlier and more clearly perceived. Scattered individuals, at all times, had glimpses of this great moral principle; but after we quit the early ages of Christianity, we do not find that any distinctive class or denomination of Christians has raised up its voice against this gigantic evil, till the rise of the society of Friends in our own country, and but two centuries ago; except partially in the case of the Moravians or United Brethren. It is reserved for Peace Societies, in our own times, to unmask this evil, and invite general attention to the pacific character of Christianity.

We have called war a *gigantic* evil; but we might have used language more awfully strong; for it may be justly asked, Is there a sin against God or man which the practice of war does not, directly or by acknowledged consequence and established usage, include, concentrate, and aggravate? Under the bewitching array of gorgeous dresses, beauty and order in manœuvres, soul-stirring music, admirable applications of science, and patriotism falsely so called, the *military system* covers over a dark and unfathomable pit of crime and misery.

Is it a sin to lie and deceive, in word or action? Stratagem is an essential part of the sciences of war. The operations of a campaign include all manner of contrivances for the denial of truth and the accrediting of falsehood. To 'deceive the enemy' is sought and practised, and is even lauded as wise and virtuous.

Is it a sin to plunder, steal and rob? The storm of war falls with ruthless desolation upon the property of a country,—the houses and fields, and other possessions of the unoffending inhabitants. The sustenance of life is, by violence, taken from them; and what cannot be consumed or wasted at once, is often wantonly destroyed, for the express purpose of insuring the greatest amount of misery to thousands, and eventually millions, of our fellow men. Thus, besides the lawless sacking of cottages and mansions, barns, and manufactories, and machinery, to restore which will cost the revenue of kingdoms, there is inflicted upon children and women, the aged and infirm, a variety and an amount of private suffering which words cannot describe.

Is murder a sin? Who can, in thought, realize the actions of the battle-field, and conceive of them as free from that guilt? Do not the lines of a late bishop of London (Dr. Porteus) express the honest truth? Men have been taught

'To make a death which nature never made.
The foulest stain and scandal of our nature
Became its boast. One murder made a villain;
Millions, a hero.'

Is chastity, in all its modes and connexions, indispensable to a virtuous character? Who can be ignorant that its violation, in all ways, usually attends the progress of an army; and that the giving up of the females of a sacked town is often the avowed reward conceded to the soldiery?

Does religion consist of love to the most holy God, and its subordinate but inseparable quality, cordial benevolence to men? Is it then possible for sincere love either to God or man to dwell in my heart, while I am contriving and laboring to take away from my fellow-man the life to which he has the same right that I have to mine? Can I be guiltless in this matter? Can I put off my responsibility; and can it be taken up by generals and admirals, statesmen and sovereigns? Will such a transfer be admitted at the bar of Divine judgment?

But we must check this line of thought. If any entertain the slightest doubt of its *perfect* propriety, we refer them to the publications, small and large, of Peace Societies; and we are guilty of no arrogance when we say that the arguments have not been, and cannot be answered. If among so many treatises, the writer of this paper may be allowed to point out one, without the slightest disparagement to the works of Mr. Joseph John Gurney, Mr. Macnamara, and others, he would mention the late Mr. Dymond's inquiry on War, especially the American edition of 1834.

We then appeal to all classes and orders of men, and especially to those who possess the means of instructing and influencing the minds of others; and we ask, are ye not bound to employ the opportunities in your power for the widest diffusion of true sentiments upon this great subject!

Ministers of the Gospel, what is that gospel, to the diffusion of which you have consecrated your lives? Can you forget that its summary in the highest revelation from heaven is, 'Glory to God in the highest, and on earth PEACE; good will toward men!'

Instructors of youth, you have invaluable opportunities for showing, in the most interesting and conclusive manner, by your comments on the classical poets and historians, the contrast of heathenism and Christianity; the immortality and cruelty of the one, and the beneficence and beauty of the other. Thus, and thus only, can you answer the solemn charge often brought forward by the best of mankind, that by the uncorrected impressions of your Homer and Thucydides, your Horace and Virgil, you infuse into the youthful mind, the *love of war*, and the soul-ruining abominations of polytheism. That a danger so awful is attendant upon classical school-learning, you cannot but be sensible. In proportion to the greatness of that danger, must be your desire, if ye be faithful Christian men, to use the best means of precluding it; and both the theory of the subject and universal experience show that this is the only course likely to be successful. It is impossible to exclude classical reading from a liberal system of education; the attempt to do so creates notions both erroneous and pernicious in the minds of pupils; and the method which we recommend would secure the literary and moral benefits to be derived from such reading, and unite with those which are so powerfully suggested by the character of the Lord Jesus and the principles of the New Testament.

Men of science and letters, you know that the advancement and diffusion of knowledge, are obstructed by war between nations, and you are well acquainted with the immense advantages to all philosophy, to expeditions of discovery, to astronomical and magnetic observation, to every branch of art, to the exploring of antiquities, and to the most valuable applications of erudition, which have accrued to the learned world during the last thirty years—and evidently because it has been comparatively a time of peace. You cannot, therefore, but be deeply interested in the preservation of the peace which has already, and in a period so fully within our knowledge, afforded scope for the reciprocity of such scientific benefits, and the ease and speed of their communication. You must wish that the peace which we now enjoy may become completely universal, and be inviolably perpetuated. Yours, then, is the honorable task of coming forth with your noble ardor, and throwing all your weight into the scale of our argument for UNIVERSAL AND PERMANENT PEACE.

Within the latter part of that period more has been done than had been ever before achieved or imagined, in researches upon the affinities of nations and their languages, in actual intercourse for statistical and beneficent purposes, and in efforts to save tribes and races of men from utter extinction; but such efforts must be either totally forbidden, or cramped and injured beyond endurance, by the system of war.

Above all, the most exalted, comprehensive, and far-seeing enterprise of benevolence, is that of CHRISTIAN MISSIONS. They communicate, by the shortest course, and yet in the most effectual manner, those principles and habits of life which are the most favorable to conjugal, parental, and filial happiness: the elevation of the female sex to its rightful dignity; the creation of domestic felicity, a joy unknown to savage life; agriculture and all other profitable industry; a nascent literature; in a word, the general blessings of civilization;—these and their associated enjoyments, the earthly blessings of the gospel, require peace for their development and preservation; but war is their fellest foe and destroyer. Yet even those earthly benefits, inestimable as they are, are but the smallest part of the good to mankind which flows from gospel missions. The spiritual and eternal benefits, 'the unsearchable riches of CHRIST,' exceed our power of thought; but their very essence is *Peace*—reconciliation to God, 'peace on earth, good-will to men.' Must not, then, the friends and supporters of evangelical missions feel themselves called upon to be the most prompt and zealous in diffusing our principles? But all good men are the friends of missions: *Peace* is the essence of the Christian embassage: to the friends of missions, then, we look for their influence, their efforts, their prayers. The object of our association is a necessary part of Christianity.

Who, then, are what the Savior calls 'Sons of Peace!' Whose hearts are affected with pity for mankind, groaning beneath the heaviest accumulation of sins and miseries! Who desires to see holiness and happiness becoming the portion of all nations! Who has faith in the prophetic word, that 'they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more!' A Christian is not only benevolent, but self-denying; even, when called to it, self-sacrificing; he is a disciple of Him who laid down his own life for us, and who has said, 'As I have loved you, so do ye also love one another.' Certainly, every sincere and consistent Christian *must* abhor *war*, the offspring of wicked passions, the concentration of all vice, and crime, and direst wretchedness; and must 'seek peace and pursue it.' The attainment of the full triumphs of Christianity is not to be expected to be either momentary, or independent of the use of the means. The progress must be gradual, and dependent on the faithful activity of our Lord's sincere disciples. Can any, then, be hostile, or cold, or unwilling to labor, in this field of holy exertion? Is not our work a direct result of the gospel, an embodying of its characteristic genius!

But we cannot conclude this appeal without calling especially on those *Christians who have embraced the pacific principles of the gospel*, as a distinguished part of their faith, to renew in these auspicious times their zeal in behalf of this heaven-born cause, and unite their efforts more and more with the friends of peace through the world, in their present endeavors to diffuse light on this subject, and to banish war from every Christian land and eventually from the face of the whole earth. They need, and have a right to expect *your* special countenance and co-operation; nor has there ever been a time when such aid could be given with equal hope of success, in hastening the accomplishment of an object peculiarly dear to your hearts.

'Our trust is in the name of the Lord;' and, 'the Lord of peace himself give us peace always, by all means!' In this confidence we claim the support of 'all who love our Lord Jesus Christ in sincerity.'

LADY HESTER STANHOPE.

FROM THE JOURNAL OF A TRAVELLER.*

At Sidon it was concluded to visit Lady Hester Stanhope, but we were warned that we were reckoning without our host, she having rejected all comers for many months past, and that the English were her favorite abomination.

Undeterred by the prophecies of our Sidonian friends, Antonio was dispatched with a note, couched in terms of studied courtesy, stating, in substance that an American gentleman would be happy to pay his passing compliments to her ladyship. An hour or two after his departure, we mounted and moved slowly towards her residence, which lies about four hours journey eastward. At a sudden turn in the road, which, like all other eastern roads, was a bridle path, we came in full view of her famous retreat, resembling in the distance, a small village, surrounded by a wall, and perched on the top of a barren, craggy, conical mountain, with scarcely an herb to be seen on its repulsive sides, though surrounded by a luxuriant country. The spot on which we stood was a perpendicular precipice of equal height with the object of our curiosity, from which we were separated only by a broad, deep valley. Here we halted, the sun two hours high, for the double purpose of affording Bartlett an opportunity to make a sketch, and to await our messenger. Bartlett had put his last touch to the drawing, as Antonio, pushing his mule to his best paces, came up the steep road, puffing with exertion, and delighted with the success of his mission and the glorious prospect of rich fare, which is seldom the lot of an eastern traveller. He gave a glowing picture of the wonders he had seen, how he had been handed from sentry to sentry, and from servant to servant; how he had passed through gates and courts and halls, and had been actually in her presence. She was the grandest lady his eyes had ever looked on; she had ordered him refreshments, and told him to stay the night, thinking he was to return to Sidon; but hearing that it was a matter of doubt, told him to mount with all speed and endeavor to bring his master to her before nightfall; that he was welcome, come when he would; she had abundant accommodation for myself and all my company, provided they were not English. Bartlett, hearing his doom, took the path, with his servant and guide, to a village about seven miles distant, while Antonio, with a diligence sharpened by a mountain appetite, drove our baggage mules to Lady Hester's, where we arrived two hours after sun-set, with the single accident of the mule having slipped over a projecting rock and sent my yataghan, with its silver scabbard, into the abyss below, and with great difficulty recovering his foothold.

We entered a long passage guarded by Albian soldiers in their fanciful costumes, and lined with well-dressed servants. A dragoman came forward, who led me to an Italian gentleman, who showed me my apartment. A divan of luxurious proportions, covered with crimson cloth, extended the width of a very large room opposite the entance; two European beds, covered with the same material, without curtains, flanked the door-way. This room was an isolated house; in front was an arbor, forming a continuation of the roof, covered with vines; the area formed by the arbor was bordered with parterres of flowers. The luggage was scarcely disposed of, when an Italian servant, in Syrian dress, with a candle in an European silver candlestick, came to say that *miladi* would be happy to see me. With a view, perhaps to produce an imposing effect, he led me through any quantity of passages, doors and gates, till we arrived at her sitting-room. It was an unpretending snuggery, both as to size and decoration, with low ceiling. Two divans, about the size of common sofas, stood opposite each other, about ten feet apart, and in the recess of a window were two spermaceti candles in tall candlesticks, so placed that the light was thrown between the two divans, which were both in the shade.

She rose to meet me with a cordiality and ease perfectly electrical; and how happy she was to entertain Americans, and with a lady-like rapidity, lauging with the glee of a girl.—'Do you know,' she ran on, 'what a pleasant disappointment I've had by a mistake of my dragoman? He came to me with open eyes and mouth, half pleased, half frightened, with your open letter in his hand, and announced the arrival of a Persian prince! What, asked I, can a Persian prince want with me? I seized the note, and reading the words 'an American gentleman,' saw his error; he had read an '*American*,' which is the title of a prince of Persia, and you may easily imagine how much more gratified I am to entertain an American than a Persian prince.'

Her presence is commanding, perhaps five feet ten in height, but slightly stooping with debility, being recently arisen from a sick bed; her eyes piercing; features prominent.

She dresses in a loose robe of fine worsted, with silk tassels pendant in perpendicular rows on either side in front; she wears the yellow Turkish slipper, and an enormous cachemere shawl, twisted into a turban, almost burries her head. Her costume she says, is of no country; to use her own words, 'mia fantasia.' She has no weapons visible.

'Now, says she, 'make yourself comfortable on that divan, pointing to that opposite her own; 'put yourself in your easiest position; if you prefer it, sit like the Turks, or, if you like it better, lay yourself at full length, and put ceremony aside.' We were scarcely seated, having chosen a Turkish position as best suited to my costume, when a little black girl brought in coffee, and anon, at two several journeys, two long cherry-stick pipes. Lady Hester sipped water instead of coffee, but smoked moderately. This little girl is the only female of her household; she brought out with her 'une demoiselle de societe,' who returned home a few years afterwards. The usual preambles to conversation disposed of, she began to speak freely of her household; 'she had a Turkish dragoman to attend to her Turkified guests, and a Frank to take care of Frankified visitors.' She passed to the English nation, whom she belabored most mercilessly, and finally launched into astrology. She professes to tell by the features of any person she sees, his whole history and destiny. She identifies his star; she expressed herself well pleased with mine; it is not a 'proof print,' but modified 'by another near it.' Though earnestly pressed, she would not designate the constellation, while she volunteered to say that such an one's star was in Leo, where, by-the-bye, she put her own.

About nine o'clock a servant announced dinner, waiting my cue. She said she had been very sorry to think that dinner was just over as my servant arrived, and made an apology for the Arab cookery. She is never seen to eat, and pretends that she has no occasion—possibly to foster the belief in her supernatural powers.

A table was set out in Frank fashion in the arbor in front of my room. Two wax candles disclosed to the savage appetite of a traveller four dishes of meats and two kinds of home-made wine. Everything had an air of elegant appropriate taste, that nameless stamp of comfortable, sensible England. Four servants anticipated my wants with a tact and unobtrusiveness, proving a rare discipline. Peach pies and cream succeeded meats, and gave place just at the proper moment, without the trouble of a wish, to pipes and coffee. Watching his opportunity, as the first smokeless whiff gave evidence that the pipe was *functus officio*, an upper servant said, that if fatigued, I might as well lie down; if not, *mi ladi* wished to see me. He took from the table one of the candlesticks, and conducted me again to my mysterious friend. She likes Americans because her grandfather loved them; she had heard him declare that had he been ten years younger he would have emigrated there, he was so disgusted with the vices of his country. She spoke much of her grandfather; had heard her grandmother say, that no one dared to look him in the face when he was angry.—But she loved Americans for another reason;—they were to cut a great figure in the Millennium, which will commence in three months. At that time will appear on the earth the great good man and the great bad man; the last is now well known to the world. She knows the very spot where the great good man will first be seen; it is in Syria; his advent will be the signal of wars and rumors of wars. She knows the names of the horses and swords which will figure in the fight; one of the swords is called Ham, which has never been drawn but once. The good of the earth are to flock to the standard of the good man; the bad will gather their forces to his antagonist. A grand battle is to be fought in Syria, and five-sevenths of the population of the globe will die of the sword, pestilence or famine. New diseases of a frightful character, will overrun the globe. After four years of bloodshed, the earth will be peace, the good man triumphant, and the Millennium commence.'

When asked the name of the bad man, she assumed an oracular bearing, and took my honor not to divulge the name; but the prophecy having failed it may be no breach of faith to say that it was Pere Enfantin, chief of the Saint Simonians, who, with the remnant of his little band professing their faith to their fatherland, escaping from *liberal* France, and fearing *Christian* Europe! ('tell it not in Gath') found liberty of conscience with the sinned-against Ottoman.

It is the belief of this sect that La Bone Mere will shortly appear to rule over them. They sent her a deputation from Egypt inviting her to be La Bonne Mere, which she attributes to a belief that she is rich.

'The good man has already been heard of: he was to travel blindfold, led by an angel, for three hundred days; he then finds two women, one of whom is to be very beautiful but deceitful, the other not so brilliant, but good; after much doubt he will choose the latter. He will have several ministers—one from America.'

When told of a certain Mr. Furman who thought the garden of Eden was in America, and had gone in search of it west of the Mississippi, confident of living for ever if successful, she replied that she 'well knew where the garden of Eden is; it is not in America but it is very probable that this man will be the American minister. Seven countries of Europe will supply ministers. When the war shall commence half of America will be emptied; persons of wealth, enterprise, and merit, will flock to Syria. Now take my advice: Syria is in a troubled state; you cannot travel in it with satisfaction. Go to Greece, and return to me in three months; I will gradually initiate you in certain mysteries and secrets; you will find events then commencing at which the world will be astonished.' But divers engagements conflicting with that arrangement, she was satisfied with the promise that she should see me with the American host which will come out in the Millennium. [Democratic Review.

*John W. Hamersley, Esq., of New York.

THE SAILOR'S TEXT—'I WANT A CHART.'—I was one day standing in the shop of my master, behind the counter, when an old sailor entered, and looking seriously at me, accosted me thus: 'Young man, I want a chart!' 'Yes sir,' I replied, 'you shall have one. Do you want St. George's, the Bay of Biscay, or round Ireland, or the Mediterranean, sir?' 'Stay, young man, stay!' said the old sailor; 'youth is always in a hurry. I want a chart, but I don't want either one you have mentioned: they are useless to me. I want a chart which shall guide me to heaven, for I have lost my old one. Now, young man, do you understand me!'

I immediately conjectured that he wanted a Bible; so I took down a few, and showed them to him, when he selected one, evidently much pleased at my readiness to serve him; inquired the price, and paid the money. After a few moments' pause, he turned round suddenly, and asked me whether I understood *that* chart! I told him that I could read it, and did so very often. 'Of that,' said the old man, 'I have not the least doubt. But recollect, *that* is not sufficient. You must have it in your life and conversation, before you will receive any benefit. You must love this chart; you must make it your sole guide through life's maze; and, in entering into the dark and narrow, and, to many thousands, dreadful strait of death, you will find it beneficial. Then it will be found indeed a treasure and joy. [London Pilot.

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The Truly Great Man.
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This collection of Psalms and Hymns is Universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No further alterations or additions are contemplated.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) Aug. 1.

YOUNG LADIES' SEMINARY, in Charlestown, Mass., Dr. C. SOULE CARTEE, Principal. The Fall Term will begin on Monday, the 4th day of September next.

The course of instruction is systematic and thorough, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

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REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., Geo. S. Hillard, Esq; Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sargeant of Philadelphia. j15

REV. MR DAMON'S ADDRESS, delivered at the Consecration of the Cemetery at West Cambridge, June, 1843.

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In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

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SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be re-opened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.

s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

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Applications for admission can be made until September 4, at No. 60 Pleasant st.

TUITION—Pupils 12 years of age and over, $12,50 per term; under twelve, $10,00.

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WILLIAM P. JARVIS.

References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq. july 29

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